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"The Peculiar Institution."

From the Daily Globe.

BEAUTIES OF THE SLAVE SYSTEM.

The following narrative of the heart-rending case of the schooner Pearl, now under investigation in the Court of the United States, will be read with interest. The narrator is a gentleman familiar with the history of the sad affair, and his description of it will be likely to command the attention of the American people. No friend of our free institutions can peruse the history of this case without feeling that the character of our country, its Democracy and its humanity, have been outraged by it. That the seat of the Federal Government should be the place in which such deeds transpire, is well calculated to alarm the friends of free institutions throughout the world:

District of Columbia—Extraordinary Judicial Proceedings—Trial of Drayton and Sayres—The schooner Pearl—The persons who attempted to achieve their freedom—Illustrations of the slave system.

WASHINGTON, Aug. 25, 1848.

PRESTON KING, St. Lawrence, Co. N. Y.

SIR:—If the simplicity and manliness of your character commanded a less cordial respect from me than they do, I should not have placed your name at the head of this communication. If your present position as a firm friend of freedom, equality and brotherhood, were less worthy of admiration than it is, it would not have occurred to me to submit to you the brief statements which I propose to make on this occasion. This is a territory which belongs to the United States—to the Indivisible Republic—to the whole People. I write in sight of the National Capitol. Here resides the sovereignty and responsible power of the entire people in their oneness. The voice of a great monarch speaks here. What it bids is done. What it prohibits none may presume to do. Of course the majority—wherever it resides—must be answerable to the civilized world. To its hands the honour and interest of the nation—the great whole are committed. If justice and humanity pervade the laws in their design and execution, then the intrinsic advantage as well as the controlling influence of an illustrious example will be the common inheritance of all. Freedom can never enter into partnership with tyranny or despotism. The idea of such a compromise is preposterous—impossible. The constituent elements of the two are natural and inevitable antagonists. The one or the other will triumph in the end, and *rule* in the sphere which it occupies, without a rival. The very object of acquiring this territory at the outset, was to make sure of a place for future utterance and untrammelled activity in the most liberal sense of a Democratic platform. Sad to say, the spirit of northern freedom from the beginning has been suffocated in this den of Tyranny. No man from the North speaks and acts with the ease and naturalness here, with which he is accustomed to do at home. There is a certain measured tone in his language, a certain caution and stiffness in his movements, of which he would be heartily ashamed among his neighbours or constituents. I need not remind you of this. You have resided here, and can readily feel the point of what I say. One is overawed by a ferocious, corrupt public sentiment, dictated by the tyrant caste. The voice of another is stifled by the love of place, or rather through the dread of losing it.

A very remarkable scene has been witnessed here within a few weeks past. Such proceedings have been had in the United States Criminal Court for the District, before Judge Crawford, as it seems to me, will astonish thinking people. I dare say you have noticed the trial of Drayton and Sayres, as reported in the papers. It is that which I allude to. These two men were accused of *stealing* certain persons who were found on board the schooner Pearl. They are both of them men of fair and respectable standing among their acquaintances in Philadelphia. To *steal*, carries in it the design to sell the *property* taken, to make gain and profit of it. So the District Attorney gets a grand Jury to find forty-one indictments against each of these men and also against English, a young man, who was with them, but was at last, after a four months' unjustifiable imprisonment, discharged, without a trial. The persons claimed belonged to forty one assumed owners—that is, there were alleged forty-one distinct acts of *stealing*. But there were in fact seventy-four persons on the Pearl claimed as slaves. The District Attorney therefore got the grand Jury to indict each of the three men—Drayton, Sayres and English—for the distinct offence of aiding away each of these seventy-four persons claimed as slaves. Thus forty-one indictments were found against each of them for *stealing*—that is, *one hundred and twenty-three in all—seventy-four against each*, for aiding, or *two hundred and twenty in all—grand total, three hundred and forty five.* The penalty for stealing is ten years' imprisonment for each offence, and for aiding away, a fine of two hundred dollars in each case of conviction. These indictments are found under two distinct statutes, which are among the laws of Maryland of long standing, and are made applicable to this district, if at all, by an act of Congress! English is discharged as I said.—Drayton is *sentenced to twenty years* in the penitentiary! Sayers, on precisely the *same state of facts and showing* by the prosecution, is acquitted of *stealing* and convicted of *aiding*. Both now lie in jail, as an appeal is taken to the Circuit Court, which does not hold a term till October. It is not my purpose to pass a criticism upon the details of this monstrous and profligate proceeding within the sacred precincts of a United States Court. That will soon be done, and the whole record spread out for public inspection, by a far abler hand than mine. At least I hope it will and do not doubt it. I will say, however, that the repeated outrages upon common sense, common decency and the rightful forms of law, as they are conceived and maintained throughout the bounds of the civilized world, committed in the progress of this trial, by both the prosecuting officer and the Judge, are a deep disgrace to us all, and will continue to be so, till a reversal of the whole proceeding—till they are driven from the stations which they occupy but to *disgrace*.

Let me state the case—the whole of it—simply as may be: A numerous family, supposed by the best lawyers in Washington, and by the community, to be fairly and legally entitled to their freedom, whilst it was yet in controversy, applied, through a coloured man, to Drayton to take them off. Without knowing their names, or the circumstances further, he consented to do it, if they could get on board his vessel. As was perhaps inevitable, other persons, who were actually sold, or were liable to be every day, became acquainted with the fact, that the master of a vessel not unfriendly to them was here, or would be here at a certain time. In the depths of their distress, at the idea of an immediate transportation to the horrors of a New Orleans slave market, they rushed on board of a vessel, which they trusted in God might land them on a friendly free soil! Drayton never saw one of them, nor heard the name of one of them, till he was on his way down the Potomac, the day after they went on board. Nothing was proved against him on the trial, except that these persons were on the vessel with him—that is the whole of it—with every conceivable inference and implication on his side, that he intended to bring them to a free State. That was altogether sufficient to clear him from the imputation of *theft*, or crime in the rational construction of the law as it is. But I have said enough on this point; your reflections will well supply the incidents and drapery.

Let me detail to you a few facts connected with this affair of the schooner Pearl, and a few illustrations of Slavery in our Federal District.

THE BELL FAMILY.—Daniel Bell is a robust, worthy, industrious man, a native of Prince George's county, below Washington. He has worked most of the time for twenty years past at the Navy Yard, in the smith's shop, where heavy iron work is cast and moulded. Many years since, the master of Bell, in a rage, because the owner of his wife had set her free by deed, sold him to the speculators. They came into the shop while at his work—without warning, he was knocked flat to the floor by them, ironed and carried to the *trader's pen*, then kept in Seventh street, on the Avenue. Bell had friends, who pitied him, and his distressed wife and children. They induced a Colonel somebody, of the marine corps, to purchase him, and give him a chance to work out his freedom. Bell was to pay a thousand dollars for himself. He had actually paid the amount, or near it, when his owner, the Colonel, was ordered to Florida, where he died. It was then found that he had mortgaged Bell to his sister-in-law, for a thousand dollars, before leaving home. She demanded of Bell the whole sum, but he sunk in despair, and told her he must die a slave after all, for he never could raise that amount. Through the intervention of a trusty friend, Thomas Blagden, who had from the first endorsed Bell's notes for him, he got the price finally reduced to five or six hundred dollars. The sum of the matter is, Bell has the receipts to show that he has actually paid $1,630 for himself! He got his freedom papers complete only last year, some time. His wife, some years since, when she had six children, was made free by the express deed of her master, which was to take effect at his death, and that took place a few days after the deed was executed. She was recorded in the Clerk's office as free, and remained so for eight years, having had two children in the time. Her children, by the deed, were to be free as they successively arrived at a certain age—say twenty-five. After a lapse of eight years, and when there were eight children and two grand children, the *widow* set up a claim to the whole group, eleven in all. Poor Bell had recourse to lawyers and courts, but with little prospect of a redress of grievances! The widow was constantly seeking to lay hands on them, to obtain the price of their sinews from the speculators, or she took their wages without allowing them the first red cent for clothes. This is the conduct of the widow Greenfield, living near the Navy Yard!

As his last and only hope, poor Bell put his family on the Pearl. They were brought back, and with the exception of his wife and two younger children, were all sold and scattered over the South, God knows where! The wife and one child Mr. Blagden redeemed for Bell, and the sum is now making up at the North—four hundred dollars. This is the family that were referred to with so much effect by Mr. Slingerland, the representative from our Albany district, at the time of the flagitious transaction last spring.

THE EDMONSON FAMILY.—Paul Edmonson was born *into Slavery*, in Montgomery county, Maryland, eighteen miles from this city. He still lives in the same neighbourhood. At the age of forty-two he obtained his freedom by the gift of his master. By industry, economy and thrift, he has acquired a comfortable little homestead of forty acres, on which he now lives at the age of seventy years. He has reared a family of fifteen children. Fourteen are still alive, one, a daughter, having died at the age of sixteen. His wife, Milly, was also born to the sad inheritance of bondage, and is still a slave. At an early period, in the distribution of an estate, she fell to the lot of one Rebecca Culver. The two have grown up together from childhood. The mistress was not reckoned quite *compos*, and has always had a guardian of her person and trustee of her property. The person now her guardian and trustee is Francis Valedenur, whose wife is a neice of his ward, and an *heir apparent* of her estate. Mr. Valdenur is a man or some standing in the neighbourhood, and is a State Tobacco Inspector at Baltimore. These Edmonsons are not an ordinary family, as you will perceive in the sequel. They have the impulses of manhood and freedom gushing through their veins. Some fifteen years since, when the second son, whose name is Hamilton, arrived at full manhood, he attempted to snap his ignoble chains and reach the North, to be his own *man* and *guide*, under God. He was caught, taken back, and sold for $500 to New Orleans. In June last, his brothers and sisters, who were on the Pearl, met him there, and found he had just obtained his freedom for $1000, which he had earned and saved over and above his tasks as a slave! Five of the sisters now reside in Washington—they are married there, and are all of them in comfortable circumstances; fine in their personal appearance—modest, well-behaved, estimable women, all of them. One of them paid $300 only for herself! she was an invalid The doctor told her she would soon die, and she had better not make the attempt. Her reply was "I'll do it and be free, if I die the next hour!" Another paid $325 for her freedom, whose constitution was delicate. The oldest, a noble-looking, noble-minded woman, purchased her rights at $450, some years ago, before prices were as high as at present. The two younger of these five married sisters paid $500 apiece for themselves. Four brothers and two younger sisters Emily and Maria were on the Pearl. They were brought back with the rest and sold to the speculators for the New Orleans market for $750 apiece all round. Now cast up, and it will appear that the trustee of the demented old maid has actually realized from the sale of this one family, the offspring of a single slave mother, the sum of $7075! The two youngest children—a very likely boy and girl—are still left. They are so much capital in hand, to be traded upon at the first convenient time. But this family was entirely nurtured and brought up by the father, and each, as soon as arrived at the working age, has been put out at wages for the exclusive benefit of the old maid, without sense; or rather, for that of those who choose to be her heirs. It would be a fact worthy of one's curiosity to know how much precisely they have earned and paid over. I said four of the brothers and two sisters were sold to New Orleans. One brother, Richard, has been bought, brought back, and made free. The sisters have also been brought back, and are now in the traders pen in Baltimore, in whose behalf an appeal will soon be made. The other three brothers have been sold in New Orleans. I might multiply cases to a score, similar in their features to these. I intended to mention several others, but I am taxing your patience too severely and will stop.

If the question were about to be submitted, whether an immediate stop should be put to the sale of such persons and families as these, in our District of Columbia, by a peremptory act of Congress, or not, I should like to have the people of glorious, Democratic, radical St. Lawrence—the swarming masses, empannelled as a jury. Such an almighty AYE! would resound through the woods and across the lakes, as to shake the topmost peaks of the Essex mountains! I'd like to put it to them to say, whether an honest, simple-hearted man shall go to the Penitentiary in the Federal District for twenty years, as a State criminal, because he allowed such people as these to take passage on his vessel, or rather did not drive them from it. These are questions to be thought of—to be met—they must be—there is no avoiding it.

Your friend and fellow-citizen,
HAMPDEN.

Ohio Standard.

"CINCINNATUS ON HIS FARM"—GEN. TAYLOR AND HIS SLAVES.

To a friend in the South we are indebted for the information and documents below. Gen. Taylor appears in a new and interesting position. A candidate for the Presidency of this free country in the slave market purchasing human beings with money drawn from the National Treasury. On the sixth of June, while southern bullies and northern doughfaces are on their way to Philadelphia, the candidate they in their purity select, spends the day in the negro auctions, examining the limbs and trying the soundness of his purchases. And this slave trader, even northern men have been sacrilegious enough to compare with Washington, have been dishonest enough to claim for him a position similar to Jeffersons, and have even argued that Henry Clay, whose noble life has been one continued exertion in the cause of freeeom, is no better than he.

Of the numerous letters Taylor has written, can any man show one containing even a single line expressing his regret that Slavery should exist. Taylor men of this city of Columbus have letters from him they dare not show, do they contain anything in favour of freedom? One word that indicates even the least liberality on the subject? Has he ever yet offered liberty to a single one of those human beings, the fruit of whose uncompensated labours he enjoys? Has he ever done any one thing that would recommend him to a christian community of free people? No, he is a slave trader, a sugar and cotton planter, with all the interests and prejudices of hi peculiar situation. In fine he stands confessed and ignorant slave trading soldier, owing his nomination to the fraudulent acts of the Louisiana delegation and trusting to concealment and deception for success:

NEW ORLEANS, August 4, 1848.

DEAR SIR.—I herewith transmit to you a copy of the Deed of Sale from John Hagard, Senior, to General Taylor of a plantation, horses, Slaves, &c.

Since Gen. Taylor's return from Mexico he has also purchased Slaves. In May last he purchased in the name of his son Richard Taylor, four slaves of W. M. Williams. On the 6th of June last he purchased of B. M. Cambell two slaves for the sum of $1500. He examined the negroes to see if they were sound and gave his draft on the Canal Bank of this city.

DEED OF SALE.

JOHN HAGARD, SR. TO ZACHARIAH TAYLOR } DEED. { Received for Record, 18th of February, 1843.

THIS INDENTURE made this twenty-first day of April, eighteen hundred and forty two, between John Hagard, Sr., of New Orleans, State of Louisiana, and Zachariah Taylor, of the other part, Witnesseth, that the said John Hagard, Sr., for and in consideration of the sum of Ninety-five thousands dollars to him in hand paid and secured to be paid as hereinafter stated, by the said Zachariah Taylor, at and before the delivering of these presents, has this day bargained sold, delivered, conveyed and confirmed, and by these presents does bargain, sell and deliver and confirm unto the said Zachariah Taylor his heirs and assigns forever all that plantation and Tract of land:

* * * * * * ALSO, all the following Slaves: Nelson, Peggy, Milley, Peldea, Mason, Willis, Rachel, Caroline, Lucinda, Randall, Wirma, Carson, Little Ann, Winna, Jane, Tom, Sally, Gracia, Big Jane, Louisa, Maria, Charles, Barnard, Mira Sally, Carson, Paul, Sanford, Mansheld Harry, Odne Harry, Horly, Carter Henrietta, Ben, Charlotte, Wood, Dick, Harrietta, Clarissa, Ben, Anthony, Jacob, Hamby, Jim, Gabriel, Emeline, Armstead, George, Wilson, Peggy, Cherry, Wallace, Jane, Wallace, Bartlett, Martha, Barbara, Matilda, Lucy, John, Sarah, Big Ann, Allen, Tom, George, Dick, Felding, Nelson or Isom, Winna, Shellod, Lidney, Little Cherry, Puck, Sam, Hannah, Mary, Martha, Henrietta, and two small children. Also, all the horses, mules, cattle, hogs, farming utensils and tools now on the said plantation—together with all and singular, the hereditaments appurtenances, privileges and advantages unto the said land and Slaves belonging to our appertaining. To have and to hold the said plantation and tract of Land Slaves, and other property above described, unto the said Zachary Taylor, his heirs and assigns forever; and to his and their only proper use benifits and behoofs, forever. And the said John Hagard, Sr. for himself heirs, executors, and administrators, does convenant, promise and agree to and with the said Zachariah Taylor, his heirs and assigns that the aforesaid plantation and tract of land, and slaves and other property with the appurtenances unto the said Zachariah Taylor, his heirs and assigns against the claims of all persons whomsoever claiming or to claim the same or any part or parcel thereof, shall and will warrant, and by these presents forever defend. And the said John Hagard, Sr., hereby reserves a special lien and mortgage of all the above described lands, tenements, hereditaments, Slaves and other property to secure the full and punctual payments of the following promissory notes made by said Zachariah Taylor, in favour and endorsed by Maunsel White & Co. all dated New Orleans, the thirty-first day of December, eighteen hundred and forty-one.—[illegible] and three dollars, with ten per cent interest from date. Two payable twelve months after date, and payable two years after date. Two other notes for eight thousand two hundred and ninety-four dollars, with ten per cent, interest from date, one payable twelve months after date, the other payable two years after date, Now if the said Zachariah Taylor, his heirs, executors or assigns, shall well and truly pay said several sums of money in said promissory notes specified, with all interest which may be due thereon, to the holder or holders of said notes, then this lien or mortgage is to cease and determine, and the estate of the said Taylor in the said Land plantation, Slaves, and other property, shall become absolute and unconditional.

In testimony whereof, the said John Hagard Sr., has hereunto set his hand and seal, the year first above written.

State of Mississippi, }
Jefferson County, ss. } I, Edwin McKey, Clerk of the Probate Court in and for said county, do hereby certify that the within and foregoing instrument of writing is a true and perfect copy taken from the Records, as Recorded in my office in Book E. of Deeds &c. pages 220, 221, 222.

SEAL } Given under my hand and Seal of Office, this 24th day of July, A. D. 1848.

[Signed,] EDWIN McKEY, Cl'k.
By A. W. FORD, D. C.

Taxable property of Zachariah Taylor, for the year 1848, being in Jefferson County, Mississippi, as estimated by the Tax assesor of said county.

Number of Slaves 114. Tax $109, 44
acres of
taxable land 2100 Tax 84 80

Selections.

The A. B. C. F. M. held its annual meeting at Boston from the 12th to the 15th inst. We copy from the Evangelist a portion of the report of the proceedings in relation to Slavery:—

SLAVERY AND THE INDIAN MISSIONS.—Rev. Mr. Treat read this morning a long and interesting report on the relation of the Cherokee and Choctaw missions and churches to the subject of Slavery, the result of his observations during his visit of inspection during the year. The report confined itself to the subject of Slavery. The report was accompanied with a letter from the missionaries of both the Cherokee and Choctaw missions, giving their views on the subject. After reading the report and accompanying document, they were referred to a special committee consisting of the following gentlemen, viz.: Rev. Drs. Beman, Dewitt, Hawes and Magie, Rev. Mr. Barnes, Hon. William Darling, and Henry White, Esq.

As the report gives information which will be new, and which many of the friends of the Board have long desired to possess, we give the following full synopsis of it:

MR. TREAT'S REPORT ON SLAVERY.

The first part of the letter was occupied with a history of his journey to the Indian countries, pursuant to the instructions of the Prudential Committee. It then proceeded to describe.

1. The origin of Slavery among the Cherokees and Choctaws, concluding that it was probably introduced by whites not less than one hundred years ago.

2. Its character. It partakes of the general features of Slavery among the whites, though in somewhat milder form.

3. The number of Slaves. No census has ever been taken, but it is estimated that among the Cherokees there are about 1500 Slaves, and among the Choctaws about 2000, of whom the Chickasaws have the greater proportion. The ratio of Slaves to the population, among the Cherokees, is about one to ten; among the Chickasaws, one to six; among the Choctaws, one to ten or twelve. There is a natural increase going on, but it is but little affected by introduction of Slaves from the adjoining white nations.

4. The treatment of Slaves. Generally more lenient than among the whites. Slaves are more nearly on an equality with the masters—though in some instances where Slaves are held by humane masters, their condition is better among the whites.

5. Laws relating to Slavery. The legislation of the Cherokees is milder than that of most slaveholding communities—the only restriction on record is that in case of emancipation, the master shall be responsible for the future conduct of the Slave, or else he may be expelled from the nation. There is, however, a statute, forbidding Slaves or free negroes from learning to read or write, in a penalty of from $100 to $500. Another, also, forbidding Slaves or free negroes from holding any property.

The legislation of the Choctaws has been less favourable to the Slave. In 1836, a truculent law was enacted against all who should favour the "principles and notions of the most fatal and destructive doctrines of abolitionism;" also forbidding the instruction of Slaves how to read or write, or sing in schools or meeting-houses, without the consent of his owner; and another, forbidding the possession of property or arms. In 1840, all free negroes, not of Indian blood, were expelled from the nation; and the forbidding the harbouring or hiring of any runaway Slave from the States. In 1836, a still more stringent prohibitory law was passed, forbidding the passage of any negro into the Indian territory for any purpose, whether with the consent of his master or not. In 1846, also, there was a law passed forbidding the emancipation of Slaves without the consent of the General Council.

6. Effects of Slavery. It is decidedly prejudicial in a great variety of ways. Among the Cherokees, Slave labour is generally, if not universally, unprofitable. In the Choctaw nation it is more profitable. But in both it prevents that self-relying industry and enterprise which are so desirable in such a community. The moral effects of Slavery are bad there as elsewhere—though they are more apparent among the Choctaws than among the Cherokees. Two-thirds of the whiskey brought into the Choctaw nation is introduced by Slaves.

The influence of Slavery on the mission is bad. The morals of the Indians are injured by it; the selfishness, which is the grand obstacle to the reception of the truth, is augmented; and the missionaries find themselves not a little straightened when they come in contact with it; and hence the gospel is not brought to bear with its full power upon all those evils which are peculiar to such a state of society.

7. Influence of Christianity upon Slavery. [1.] What effect has the gospel exerted upon the condition of the Slaves? And [2.] What upon their number?

The condition of Slaves has been improved by the introduction of Christianity—as its doctrines have obtained a stronger hold on the people, the feelings and conduct of masters have become more and more humane. A large number of Slaves have also been savingly benefitted by it. But as to its effects in extinguishing Slavery, as much cannot be said. As the Indians have become civilized, the wants and desires to which Slavery could minister have increased; and in the absence of teaching which would lead to its discontinuance, Slavery has been gaining ground, and acquiring a more stable existence.

8. Prospective termination of Slavery. The mass of the people have no direct interest in Slavery. But they have given but little attention to the subject, and consequently feel no strong desire for its extinction. But the predominant influence in both nations is in the hands of slaveholders. The intelligence and enterprise which enable them to acquire this species of property, also qualify them for influence in public affairs. And most of this class would resist to the utmost any proposal tending to the abolition of Slavery.

The influence of the whites adjacent to them would also be adverse to any movement of the kind. The Indian slaveholders are generally of mixed blood, and connected by many ties to the whites. The white slaveholders also feel an identity of interest with them on this subject; and it is not to be supposed that they would consent to emancipation.—The nations will probably follow and not precede the surrounding communities, in any scheme which [illegible]

9. Policy of missions. On this subject, the report first gives an historical sketch of missionary efforts among the Indians, noticing particularly the circumstances bearing on the subject of Slavery. The missionaries appear to be in peculiarly delicate and responsible circumstances. Their first patrons and friends were slaveholders. They found the Indians in the midst of slaveholding nations. The sinfulness of Slavery had not then begun to be felt. For these and other reasons, nothing was more natural than that the missions should have become implicated with Slavery.

Since they have been there they have preached the Gospel, whose general influence is adverse to Slavery. They have not exerted any *direct* influence, either in public or private, on the subject.—They had, as they supposed, a sufficient warrant for such a course in the New Testament. They found nothing in the Bible said in direct condemnation of Slavery as a system; neither was its sinfulness denounced, nor its continuance prohibited. But they did find that the mutual obligations of masters and servants were repeatedly and freely discussed.—"Here then," they seem to have argued, "is our course marked out for us. We must give instruction on the relative duties of the master and his slaves, just as the Bible has enjoined. This policy has been pursued till the present time. Some are understood not to be hostile to the continuance of the system—others are known to be unfriendly to it, both parties have kept silence on the subject in their public ministrations.

In receiving slaveholders to the church, the missionaries do not appear to have made any distinction between them and other persons. They have merely regarded the evidence which the candidate gave of being a new creature; but did not consider the fact of his being a slaveholder as a barrier to his admission. Such is still the practice of these churches. In defence of this policy, the missionaries make their appeal to the Bible, as showing the only condition of church membership. This, they say, is a change of heart, and when this is furnished there is no law for excluding the candidate from the church. They also aver that the adoption of any other course would have been fatal to the mission, and they are confidant that if they ever were to determine to admit no slaveholders, their usefullness would be at an end.

10. Number of slaves and slaveholders in the churches. Mr. Treat found it difficult to obtain exact statistics on this subject, for several reasons; but the following table exhibits the result he confided in:

CHEROKEE MISSION.

Churches.	*Whole No. mem.*	*Slaveholders.*	*Slaves.*
Park Hill	36	4	3
Fairfield	85	12	20
Dwight	56	5	—
Mount Zion	51	2	—
Honey Creek	44	1*	—
	237	24	23

* Living permanently out of the nation.

CHOCTAW MISSION.

Pine Ridge	53	6*	25
Wheelock	238	7	17
Mountain Fork	113	4	6
Good Water	259	5	7
Mount Pleasant	36	—	—
Mayhew	36	1	3
Six Towns	60	7	13
Chickasaw	77	8	33
	872	38	104

* Four of these are whites.

11. Treatment of slaveholders in the church.—The churches have not pretended to discipline their members merely for holding slaves; but they acknowledge their obligation to secure as far as possible their compliance with all the injunctions of the New Testament addressed to masters. They discipline them for cruelties; they disallow the separation of husbands and wives—though not in all cases the separation of children from their parents. In early life this is never attempted; and at a latter period of youth, it is often for the real good of the child. So that except in cases of flagrant wrong and outrage, no notice is taken of the separation of parents and children. So of buying and selling; as it is possible that this is often done for benevolent purposes or that it will result in no injury to the slave, it is not forbidden, and is never made on accasion of discipline, where it violates the rules of Christian conduct—as where it is attended with circumstances of cruelty or hardship. Such is still the policy of the missions.

12. Employment of slave labour. Both missions have found it difficult to obtain the requisite aid in their domestic and farming operations. As they conduct large schools, they require considerable labour; and at the outset the missionaries freely hired slave labour. In 1825, the consent of the Prudential Committee to such a practice was freely given, with the only condition that it shall be with the consent of the slave. Subsequently, some of the missionaries, disliking the appearance of it, thought it best to purchase slaves with the understanding that they should be allowed, with their wages, to purchase their own freedom. Several slaves have been emancipated by this process.

In 1836, the Prudential Committee forbade this practice, and declared that it was inexpedient for the missionaries to hire any slaves. But at the instance of the missionaries, this rule was so modified as to leave it to the discretion of the missionaries. No action has since been taken by the Committee on the subject. The consequence was that the practice of hiring slaves was resumed to some extent; and Mr. Treat found on his visit, one slave hired, at his own request at Dwight. This is the only one in the Cherokee mission. In the Choctaw mission, in consequence of the Board having stipulated to supply the Government schools, there has been a greater demand for labour, and consequently Mr. Treat found ten slaves in the employment of the station at Norwalk. No slaves have been purchased with the funds of the Board since February 23, 1846. Individuals have made purchases since then, on their own responsibility; and one of the missionaries—only one—now sustains the legal relation of master to two slaves.

The report concluded by stating that on various points alluded to, Mr. Treat's opinions differed from those of the missionaries, and he freely and at large expressed his views. But as these were contained in his letter to the Choctaw mission (the substance of which follows) no reference is made to them. The report was listened to with profound attention.

After the reading of Mr. Treat's Report, a letter of the Prudential Committee to the Missionaries was read from which we make some extracts with the explanations of the Evangelist.

INSTRUCTION OF SLAVEHOLDING CONVERTS.—This topic might be considered as embraced in the "preaching of the Gospel;" but I prefer to give it a separate notice. In the instruction imparted to new converts, the teachings of Christianity are presented in circumstances peculiarly interesting and favourable, and may on that account, take a wider range, and extend to a greater variety of subjects than is customary on other occasions.

It would seem that the aim of the missionary, in his intercourse with a recent convert, should be two-fold. (1.) To ascertain the actual state of his affections; whether they are renewed or unrenewed. (2.) To give him clear and explicit information on all the great question, of Christian duty. The latter is important, not only because his life should be conformed as nearly as may be to the only true standard of action, but because the spirit with which he receives the principles of the Gospel, will show how much reason he has to call himself a new creature in Christ Jesus.

And if the recent convert be connected with the system of Slavery, what can be more natural and proper than a discreet and friendly inquiry into the nature of his views in regard to this institution. The missionary may and should unquestionably watch his time; he may and should leave the impression that he is governed in what he says by considerations that will commend themselves to any man's conscience; but in all ordinary cases, as we suppose, he may give utterance, at some time, and in some way, to the opinion which he has himself derived from God's holy word. The mind of this new learner of Christian truth, if a genuine disciple or a sincere inquirer, is peculiarly open and susceptible to the teachings of his spiritual guide. At what other moment, indeed, during his whole life, can he be approached on this [illegible] not bear the gentle and skillful probing of his honoured father in the Gospel, how little of the spirit of Christ must be in his heart!

On the subject of the admission of slaveholders to the church, the Committee reiterate the general principle of the Brooklyn report, that it is never competent for ministers or missionaries to refuse the ordinances of the Gospel to any applicant who gives credible evidence of his being a new creature. Still it is fairly to be assumed that a man's living in the commission of an acknowledged sin, will constitute such a presumption against the integrity of his Christian profession, that it should be made an object of special inquiry, what his motives are in sustaining that relation. It may turn out that his relation to the sin is such as not to impair his claim to a religious character; but if it appear that in holding his slaves he violates the essential laws of Christ, his professions of religion cannot be taken as valid. On this point the letter urged a greater strictness of scrutiny and action than has hitherto prevailed.

The more difficult question as to how slaveholders who are already church members, should be treated, was discussed as follows:

TREATMENT OF SLAVEHOLDING CHURCH MEMBERS.—The principles which we have already submitted to your consideration, suggest the general course which seems to be proper in dealing with this class of communicants. If there are any in your churches at the present time, whose views on the subject of Slavery are inconsistent with the law of love, it would appear to be your office to bring them, so far as in you lies, to entertain sentiments which are scriptural and correct. Your attention, you will remember, was called to this point in Mr. Greene's letter to your mission, dated November, 19th, 1845. In that communication, he says:—"It seems specially important to train your church members to act out, in an exemplary manner, the spirit of the Gospel toward the enslaved, emancipating them when duty to them admits of that; and where it does not, taking special pains to promote their social and religious welfare, and prepare them, as moral and accountable beings hastening forward to the retributions of the eternal world, for the holiness and blessedness of heaven."

In the application of discipline to this class of persons, we conceive it to be your duty to set your faces against all overt acts which are manifestly unchristian and sinful in their character. Denying as we do that there can be, morally and scripturally, any right of property in human beings, unless it be in consequence of crime; and holding that the slave is always to be treated as a man, we suppose that whatever is done, in plain and obvious contravention of these doctrines, may properly receive the notice of yourselves and your sessions. Hence, if the master treat his slaves with inhumanity and oppression; if he keep from them the knowledge of God's holy will; if he sell them, as articles of merchandise; if he disregard the sanctity of the marriage relation; if he trifle with the affections of parents, and set at nought the claims of children on their natural protectors; and in all analogous cases, he fairly brings himself within the reach of that power which is given to the church for the edifying of the body of Christ.

But we will not enlarge upon this topic. We have said enough to vindicate the general direction of our views and wishes in relation to it. And still we cannot forbear an allusion to the exceeding desireableness of your pursuing such a course as shall deliver the Choctaw churches from all connection with Slavery. For a whole generation the gospel has been preached to this tribe of Indians; and during the greater part of this period the work of the Lord has greatly prospered. You have a large and increasing body of communicants. You have schools of great interest and promise. Civilization and general improvement are making steady advances. With these facts before us, is it too much to ask, "May not these churches soon be freed from all participation in a system that is so contrary to the spirit of the gospel, and so regardless of the rights of man?" We wish, indeed, that a much more desireable end were attainable. Most ardently do we pray that the whole nation may be delivered from this "tremendous evil." And we reiterate the language of Mr. Greene, as contained in the letter above referred to, in which he stated it to be the desire of the Board and of the Committee that "You should do whatever you can, as discreet Christian men and missionaries of the Lord Jesus, to give the Indians correct views on this subject, and to induce them to take measures, as speedily as possible, to bring this system of wrong and oppression to an end."

Of the employment of slaves by the missionaries, the previous action of the Committee, first forbidding the purchase of slaves by the missionaries, and then the hiring of slaves, was referred to by the Committee; and as it is acknowledged that a number of slaves are now hired by the missionaries, the Committee express their regret and conclude by urging the missionaries to reconsider their conclusions as to the necessity of such service, and if they cannot get along in the schools which the Board is teaching for the Choctaw Government, without such labour, they request the missionaries to ask for a release of their engagements to continue those schools. However reluctant, the Committee prefer to abandon their project of conducting the education of the natives, to doing it in any manner that shall implicate them with Slavery, or seem to give any countenance to it.

At the next session of the meeting, the Report of the Prudential Committee was read, which was made in accordance with a Resolution passed at the last annual meeting of the Board, that that Committee consider and Report upon the "nature and extent of the control which is to be exercised over the missionaries under the care of the Board; and the moral responsibility of the Board for the nature of the teaching of the missionaries, and for the character of the churches." From this also we make such extracts, as more immediately touch upon the subject of Slavery, and copy the report of the debate that ensued thereon:—

RESPONSIBILITY IN RESPECT TO SLAVERY.—Where the opinions of the great body of its patrons are divided in regard to the facts of Scripture, the Board may not undertake to decide, positively, as to the nature of those facts, with a view to binding the conduct of its missionaries. Such a fact, at present, is the admission of slaveholders into the apostolical churches. The Board may not undertake to decide that this class of persons was certainly admitted to church membership by the Apostles, nor that they were excluded, in such a way as to have the effect on the missionaries of a statute, injunction, or Scripture doctrine, in respect to the admission of such persons into churches now to be gathered in heathen nations where Slavery is found. If it was an usage of the Apostles to give definite and positive instructions to the holders of Slaves as to their treatment of them—instructions which had a tendency to do away the institution—and if such instructions are found in their Epistles, then modern missionaries may be expected to conform to that usage, and to give the same instructions in like circumstances; though the time and manner of doing this must be referred, in a great measure, to their own discretion, as with ministers at home, in respect to the direct inculcations of specific duties. The successful inculcation of such duties presupposes a certain amount of doctrinal knowledge in those who are to be operated upon, as well as of moral susceptibility, and also a due adaptation in the instructions to time, place and circumstances.

But while the Board may require that, the missionaries under its care instruct all classes of men after the manner of the Apostles, the missionaries have the same liberty, in their preaching, with ministers of the gospel elsewhere. They may instruct their converts, among other things, on the Christian duty of fully conceding the right of marriage to the Slaves; of not holding them as property; of sacredly respecting the relation between husbands and wives, and between parents and children; and of securing to all the right of worshiping God, and of reading his holy word. And the Committee have no hesitation in urging the duty of such instruction upon their brethren among the heathen; with the plain inculcation, in the prosecution of their ministry, of whatever obligation grows out of the fundamental law of love. Nor have the Committee any hesitancy in saying that, since the gospel was so preached by the Apostles as ultimately to root out the most extensive and terrible system of Slavery the world has ever seen, so ought missionaries now, in times and ways within the range of their own discretion, so to hold up the doctrines, duties and spirit of the gospel, that it shall have the same beneficient tendency on the social condition of the heathen.

POLYGAMY.—Polygamy stands on a somewhat different footing from that of Slavery. The evidence that polygamists were admitted into the church by the Apostles, is extensively and increasingly regarded as inconclusive, by the patrons of the Board. [Under the Jewish theocracy, polygamy was tolerated for special reasons; but Christ pronounced it a departure from the original law of marriage, and withdrew the permission.] Nor do we find instructions given, anywhere in the New Testament, to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. Unsustained as the practice is by any certain precedents in the apostolical churches, unrecognized by a single inspired injunction, and directly condemned, as it has been, by the Saviour of mankind—the native convert will rarely be able to prove it, or refuse to provide for the education of his children, or for the support of their mothers, (when they need such provision,) if he may not be permitted to regard the mothers as his wives.

Should the missionary violate his compact in respect to the character or amount of his preaching and teaching; or in respect to the administration of the ordinances of the Gospel; or by refusing to conform to the resolutions of his mission, or of the Prudential Committee, or of the Board, or in any other manner; the Prudential Committee, on being certified of the fact, is in duty bound to consider and act on the bearing this ought to have on his relations to the Board, and his claim for a continued support.

SLAVERY IN INDIAN CHURCHES.

The responsibility of the Board in respect to the *existence of Slavery* in several churches, has some peculiar modification in the circumstances of the case. The *incipient* measures for the formation of churches among the Cherokees and Choctaws, were taken thirty years ago—long before the subject of Slavery came up for discussion among the churches at home. God was soon pleased hopefully to renew the hearts of a number of slaveholding Indians, and upon giving credible evidence of piety, they were received into the church. What the missionaries *could then* have done, had

He read several passages in confirmation of this view. He thought that the majority of the Board were not of the opinion that slaveholders were not admitted into the apostolic churches; he might think otherwise—he was not called on to express his views—but the duty of the Board was evidently to express no opinion on the subject. It is a question of Scriptural exegesis; and it is one which should not be concluded by the Board against the individual convictions of the missionaries. With regard to polygamy, the case is certainly clearer. The number of those who believe that polygamy was tolerated in the apostolic churches, is certainly very small. He himself was one whose mind had undergone a change. He was satisfied with the report; and perhaps it might add to the weight of his testimony, if he said that in regard to the exegesis of the passages relating to Slavery, his views agreed with those of President Blanchard—*i. e.* that there is no evidence that slaveholders were admitted to the New Testament churches.

Dr. Edwards suggested, that there are some infelicities of language in the report, the correction of which might avoid some difficulties. He moved, therefore, that longer time be allowed to consider the report.

Pres. Blanchard, thinking that his object had been gained in these admissions, withdrew his motion.

Dr. Dewitt thought that if the report were published, and the adoption of it be deferred till another meeting, meanwhile suffering the Prudential Committee to proceed upon the principles it embodies, the views of all parties would be met.

The report was finally laid on the table.

The subject was finally disproved of the next day, and we copy the report of the debate in full.

DR. BEMAN'S REPORT ON MR. TREAT'S LETTER.

The Committee to whom was referred the papers relating to the subjbet of Slavery in connection with the Cherokee and Choctaw missions, have carefully deliberated on the same, and beg leave to submit the following report.

The documents put into the hands of the committee are the following:

The report of the relations of the Cherokee and Choctaw missions to Slavery, being an account of a visit made by the Rev. S. B. Treat to these stations.

A letter from the Cherokee mission on the same subject.

A letter from the Choctaw mission on the same.

A letter to the Choctaw mission by the Rev. S. B. Treat, one of the Secretaries, communicating to the missionaries the views of the Prudential Committee on the whole subject.

A brief letter from the same Secretary to the Cherokee missions, referring the brethren of that mission to the last-named letter, as containing the views of the Prudential Committee on the subject of inquiry, together with the report of the Prudential Committee, submitting the above-named documents to this meeting of the Board.

The subject to which these papers relate is one of intense interest in our day, and is becoming more and more so, in all its relations. The Board has not been unmindful of its own relations to this matter in times past, nor will it probably be, in its careful deliberations and circumspect action, in time to come. It is one of those great questions which seem destined to awaken the interests and sympathies of a world. Christians and others are beginning to feel this.

Your Committee express their cordial approbation of the fidelity with which the Prudential Committee have discharged this part of their trust. The report of the Rev. Mr. Treat of his visit to the Cherokee and Choctaw missions, embodies a vast fund of information which we have all needed, and which cannot fail, as it shall be diffused, of doing great good. This paper should be extensively known and read. No agent could have executed this mission more wisely or more kindly than your Secretary has done it; and it may be hoped that practical and permant good will grow out of it in many ways. It has brought to the Prudential Committee and to the Board information which we needed; and especially to the practical working of the system of missions in some of the relations of life on which we have not been very well informed. This whole report, your Committee believe, will bear scrutiny and analysis.

Of the two letters from the mission in question, your Committee need not give an opinion for the following reasons: They have been particularly examined in the communication written by order of the Prudential Committee. These letters are only a part of the correspondence which has not yet closed, and some things therein stated may be modified by the views since expressed by the Prudential Committee. These letters your Committee take pleasure in saying, breathe an excellent Christian spirit.

Nor do your Committee feel themselves called upon to give an opinion on any position and every sentiment to be found in the last letter addressed to these two missions. We refrain from a critical examination of it in this report, because it is a part of an unfinished correspondence, and no final action, as your Committee apprehend, can, with any propriety, be had upon it at the present time. If it were to be examined, in all its statements, and fully discussed by the Board, it is probable that some might think that it goes too far, and others that it does not go far enough, in relation to the nimous in the opinion that it is not the time for a discussion of its subject matter. It is now pending in the deliberations of those missions. Speaking of this document, the Prudential Committee say, "The answer of the brethren has not yet arrived. Both missions had previously appointed meetings to be held simultaneously with the annual meeting of the Board; and it is presumed that they have the subject under consideration."

It is the judgment of your Committee that the whole subject should be left for the present where it now is, in the hands of the Prudential Committee. (Thus far they seem to have done well in endeavouring to carry out the principles adopted by the Board, and they may be safely trusted with this unfinished business.)

After the reading of the report, Rev. President Blanchard, of Illinois, rose and said he had hoped to be able to concur in their report without any qualification; but he could not do justice to his own convictions of duty, nor to those large numbers in the church who hold views similar to his own, if he did not give utterance to his impressions.

It was not an easy task he had volunteered to undertake. He felt his want of experience, and the want of sympathy; yet his conviction that this report is not well advised and will operate to the disadvantage of the Board is so strong, that he must proceed. The report was defective, in that it professes to pass no opinion upon the letters of the missionaries, and in that it proposes that the subject of Slavery should not be discussed at the present time. The reason alleged for giving it the go-by is that the correspondence is not yet completed. Yet we have all the facts before us. We have Mr. Treat's elaborate and most excellent report, and the missionaries' own account of the practices and principles. If we are unprepared now to consider this great subject of the relation of the Board to Slavery and our duty in respect to to these missions, when shall we be prepared?

The papers before us disclose some melancholy facts. They show that the missionaries, in their practice and their views, are irrecovably pro-slavery. They are accustomed to wink at Slavery—to regard the fact of a man's holding his fellow-man in bondage as a thing of no moment in determining his pretensions to a Christian character—to regard the slaveholding of the master and the bondage of the slave as equally venial. They are accustomed to preserve a constant and ominous silence in their public ministrations and their private intercourse on this subject. All this indicates a state of things which it is high time for the Board to look into and correct.

The Choctaw mission, moreover, stands convicted of an open disregard of the positive requirements of the Prudential Committee, in respect to the hiring of slaves, persisted in now for twelve years. At the schools conducted by the missionaries, the whole labour appears to be performed by slaves. All the disastrous effects of slave labour are, therefore, working there unimpeded; and among the instructions given to those poor Indian children by the missionaries of this Board, is all that contempt of labour, pride and idleness, which are inseparable from Slavery. They are teaching by their example, what no New England father would suffer his son to learn. The whole weight of their influence and example goes to the support of Slavery. As far as their lives speak, Indian slaveholders are never to learn the first lesson of righteousness towards their enslaved fellow-beings.

A third disclosure of the letters of Indian missionaries, is, that they not do make the ownership of human beings an objection to the reception of men into the bosom of the Church. If there is such a thing as a slaveholding Christianity, they are propagating it. Christianity, as they preach it, presents no point of opposition to Slavery. The whole system of Slavery is engrafted upon the gospel, as they teach it. Now we know that Slavery is an organic, all controlling thing, wherever it exists. It is no mere incident to a state of society,—no mere parasite which may be lopped off at a blow, and leave the social body entire. It is the vital, essential, controlling element of the society in which it lives. It *will* rule.—Whatever opposes its behests must give way before it. Laws, literature, civilization, religion—every other element of social life, are all compelled to do its bidding. To all of them it will say, Thus far shalt thou go and no farther. And religion is possible in a slave State only so far as it corresponds with, and bows to, the omnipotence of Slavery. The history of the world shows this. And these missionaries preach a kind of gospel, it is very evident, that does not conflict at all with the vitality or the will of this system. We are told by the Secretary that visited them that he heard of no cases of those instances of cruelty which are accustomed to grow out of Slavery. He would venture to say none have ever been made the subjects of discipline. Such things are rarely heard of. In a slaveholding country the cruelties of the system cannot be disciplined. The incidents of Slavery never can be rebuked while Slavery itself is tolerated. There is an inconsistency about it that will forever relax the sinews of discipline, and stop the mouth of reproof. Slavery will never come to an end through the force of religion so long as such a winking, conniving process is persisted i .

Now these things demand the attention and the rebuke of the Board. The letter of Mr. Treat does this in part—and so far as it goes, does it well. His positions and censures ought to be manfully sustained by the Board. The Board ought to let its missionaries know that a course of conduct like this is not at all in harmony with the views of its patrons and friends—that it is *not* their design to send forth a gospel among slave holding heathens, which will have the tendency to rivet the chains of oppression.

Yet he did not wish to be understood, in complaining of the undecided, non-committal character of this report, that he intended to withdraw from the Board. He should go home and advocate its claims upon his brethren who agreed with him in these views, in the earnest hope that all would yet be right.

There is a wide difference of opinion between the Board and its missionaries. They regard themselves as acting on the principles of the New Testament in receiving and fellowshipping with slaveholders. And there is some excuse for them. He knew some of those missionaries well, and could answer for the sincerity and integrity of their Christian character. They have not only been living in the times of ignorance from which we ourselves have but just awoke, but in places of ignorance. Remote from the influences that have played about us, they are vastly behind the age. And they need light—they need not only the clear and consistent instructions of Mr. Treat's letter, but need to have those instructions invested with all the authority of a solemn sanction of the Board, and of the voice of the whole Christian community.

This matter, then, ought to be settled. It ought to be understood whether Slavery is a Scriptural institution or not. These missionaries have a right to know whether it is our opinion that in receiving slaveholders to the church they are acting in accordance with the apostolical precedent. It is a question we are as competent to settle now as we ever shall be. For himself he was free to say that Slavery has no sanction in the practice of the Apostolic churches, that there was not such a state of things existing that one church member might own as many of his brother church members as he had the money to buy. Such a thing could not have been possible in the Jewish church, out of which the Christian church was developed. The Jewish nation was known to the whole world as an Abolition nation. It always harboured runaway slaves, by the command of God.—The Jewish people were as well known to be an abolition nation as any town in Ohio, Cincinnati or Ripley, noted for its practice of harboring fugitive slaves, is known from Mason's and Dixon's line to the Gulf, as an abolition town. Palestine was a city of refuge in the midst of a world of Slavery. From the period of the Babylonish captivity, there was no Slavery of any kind among the Jews, as Josephus fully testifies. The Jewish nation stood, therefore, with its gates wide open inviting the slaves of every clime to its borders, and made them freemen. Such was the relation of the nation where the Christian church was first instituted, to Slavery. The first Christians were converted Jews—Abolitionists converted to a freer system still. There were reasons which induced Moses to permit some restrictions on human liberty. There was a *quasi* servitude allowed by his institutes. Slaves were brought into the nation, and held to service for a time. And these restrictions continued till the New Testament era. When the people gathered round the first preachers of Christianity, they heard the loyal law of freedom. "In Christ Jesus there shall be neither barbarian nor Scythian, bond nor free, male nor female"—yes, male nor female. Among the Jews, women had been but a dog to stand behind the chair of the husband, to do his bidding. She had lived in abject Slavery. But now the era of woman's emancipation too had come. The Jewish woman who heard the Gospel, learned that in coming into the kingdom of heaven, those oppressive distinctions were to cease, and woman was to be placed right by the side of the husband, that heart might beat responsive to heart. The Christian constitution extended the same emancipation to the slave, and in the same way. Do you ask how? In the same way that Slavery was abolished by the constitution of Massachusetts. Not by legal enactments, but by a just application of the great principles of freedom and equality embodied in that document. There is no statute prohibition of Slavery in the New Testament—neither is there of Sabbath breaking. Yet that Jewish convert needed to be told that the Christian constitution enjoined the observance of the Sabbath? The force of the Christian constitution, a just and honest application of its fundamental principles of brotherhood and love, operate as an effectual dissolution of those unequal distinctions in which Slavery consists.

Mr. Blanchard here alluded to a conversation with Professor Stone. Prof. Stone asked whether on admitting a slaveholding candidate to the apostolic church he was required to procure the emancipation of his slaves before the law! i. e., destroy the civil relation between himself and his slaves. No, said Mr. B., perhaps not. But if, on coming into the Christian kingdom, he was brought on an equality with his slave, he could no longer assert his claim over them as master, without resorting to the civil law, and thus go back from his Christian standing, and run against the interdiction of the apostle, forbidding [illegible] his brother before [illegible] was freed; if he fell back upon the law of civil society to assert his claim, he ceased to preserve his place as a member of the Christian community.

Pres. B. expanded his argument to a much greater length than we can follow him. His energetic style of speaking and methodical reasoning, secured the attention—it would be too much to say approbation—of the audience to the close. He concluded by offering for the sake of defining more clearly the position of the board on this subject, the following resolutions as an amendment to the report of the committee:

Resolved, That this Board distinctly admits and affirms the principle that slaveholding is a practice which is not to be allowed in the Christian Church.

—That it is in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations, to discontinue the practice of hiring slaves of their owners to do the work of the missions; and in the reception of members, to act on the principles laid down by Mr. Treat and the Prudential Committee, that slaveholding is *prima facie* evidence against the piety of candidates applying for admission into the church.

Dr. Beman vindicated in a few words the report from the objections of Mr. Blanchard's remarks. He could not see how his objection applied to the report. He thought the report fully backed up the Prudential Committee in entrusting the whole subject to their fidelity. The matter is now in an unfinished state—the completion of it is left with the Committee. There is not a word which commits us to the subject of Slavery in the Apostolic churches; nor upon the letters of the missionaries. Our difficulty, however, is not with President Blanchard and those who think with him. Our apprehension was, and is still, that other members of the Board would require us gently to tap our good Secretaries on the shoulder, and say, Not too fast—not too fast. The report proposes to suffer this grand letter of Mr. Treat's to go forth to the world, without censure, let or hindrance. When the reply of the missionaries to this letter is heard, it will be time for us to take more decisive ground.

Rev. Mr. Lovejoy said that Anti-Slavery men had never asked the Board to pronounce an opinion on questions of exegesis. But they have asked the Board, 1. To investigate the facts, and let us know what the real state of things in the Indian mission churches is. This they have done nobly and satisfactorily. They ask, 2. That the Board should deliver a testimony—not exercise any discipline. He was happy to say that the able report on the state of the missions is entirely satisfactory in this respect. It is all that the Christian community wish on that point now. If the Secretaries and Prudential Committee have reached this conclusion, on a close inspection of the facts, he thought it was the duty of the Board to sanction these principles. Many of the warmest friends of the Board have anxiously waited the developments which have now been made. Now that a just and manly conclusion is reached, why not confirm the confidence of these brethren by passing upon it, and adopting it as the real ground of the Board? There is a spirit abroad which you will gratify and delight by manfully sanctioning the principles of Mr. Treat's letter.

Judge Darling thought there was one view of the subject which ought to satisfy all parties. There have been some questionable proceedings and views among the missionaries, which the Board thought ought to be examined into and corrected. The Prudential Committee have prepared a statement at length of the principles those missionaries should be governed by on this subject. The report approves the manifesto. It goes out then as the declaration of the Board. What more can be asked?

Dr. Parker of Philadelphia, wished to to interpose a caveat to such a declaration. If this report and the Secretary's letter are to be considered as a final and definite statement of the opinion of the Board on this subject, he wished to vote for its adoption under a protest. He would not say that it went too far; but it goes in an entirely wrong way. If he understood right, the letter assumes that holding Slaves is *prima facie* evidence against a man's Christian profession. But he held it is not to be taken as *prima facie* evidence. The relations of master and servant did exist in the New Testament churches. It is not such a relation as to imply wrong in itself. It makes neither for nor against a man—any more than the fact that he is married, or sustains the relation of master to an apprentice. A man may do wrong in that relation—do things worthy of ecclesiastical censure; but the relation itself proves nothing of the moral character of the man sustaining it. For one, he was prepared to assert that Slavery had always existed in the Church of Christ. Neander, and he ought to know as well as any body, says that of the Jews the Essenes were the only body who rejected Slavery, as also the idea of holding separate property. Both these theories spring from the same principles, and both always go together. With these the Therapeutæ coincided. (Here the Chair interrupted Dr. P., stating that this discussion of the general subject was irrelevant, and that he had permitted Mr. Blanchard to go on only from his extreme dislike to interfere with speakers.) Dr. P. concluded by saying that if this report were adopted, it must not, so far as he was concerned, he considered as endorsing the sentiments of Mr. Treat's letter. He knew the Abolitionists would like it. He only considered they had a word to say against it. It gives up the whole period to them—strange, indeed, if it don't suit them.

Rev. Mr. Curtis remarked that he had long loved the Board, and had no intention of withdrawing from it. But what he wanted was to know whether the Board is to proceed upon the principle that Slavery is to be considered an innocent and harmless practice; or whether it intends to bear its testimony against Slavery as opportunity offers. The Board will lose nothing by adopting these resolutions. It will put the Board in the right light before the world. It is not a refractory spirit that urges this subject upon you year after year. But we powerfully feel that the Board occupies a wrong position; that if it is not its province to exert a direct effort against Slavery, it has no right to throw the whole weight of its influence in favour of it, and against the advancing tide of freedom.

Rev. Dr. E. Beecher thought the case before us a simple one. There is before us an unfinished correspondence. We are still to hear what reply the missionaries will make to the principles and directions of the letter of Mr. Treat. He could easily conceive that a reply might be returned which would throw great light on the proper course for the Board to pursue. But it is to be presumed that the action and views of the Prudential Committee will be complied with. Our duty, therefore, is to suspend an expression of our opinions till we find it necessary. This waiting by no means implies a dissent or doubt in respect to the principles of the letter. He should prefer to have it lie over for a year, so as to secure a thorough consideration.

On motion of Dr. Edwards, the subject was laid on the table for a moment to consider the Special Report on the Relations of the Missionaries, Dr. E. proposed an amendment to that part which relates to the subject of Polygamy. He proposed to alter the passage so that it should read as follows: "under the Jewish theocracy, polygamy was suffered to exist, for special reasons, but Christ clearly showed it to be contrary to the will of God."

Considerable conversation took place at this point, until Dr. Bacon moved the erasure of the passage marked in brackets in the report, as printed in our columns. On the motion to adopt it, Rev. Dr. Yale remarked that he needed more time to deliberate on this report before he voted for it. He wished it might be delayed another year.

Dr. Eddy concurred in this view, and moved its postponement.

Dr. Anderson said that this Report and Mr. Treat's letter had been prepared mutually to illustrate and explain each other, and ought to be taken as parts of one whole. He should be unwilling to have this deferred and Mr. Treat's adopted.

Chan. Walworth saw no reason for postponement. The subject was by no means a complicated one; and if deferred, the body which would be called to act upon it, would be for the most part different from this, and it would be as new to them as it is to us now. If his assurance was worth anything, he could say that he had had deliberately and carefully examined the report, and was impressed with its profound and comprehensive views.

Dr. Tyler thought that it might be published so that it might obtain an extensive and thorough examination, yet its adoption be deferred till another year.

Finally on motion of Dr. Robinson, the Report was referred back to the Prudential Committee, with discretionary powers to print it.

Dr. E. Beecher, Dr. Humphrey, Judge Hubbard and others concurred in this view.

The Report of Dr. Beman on Mr. Treat's letter was then called.

Dr. Patton in a humorous speech, requested President Blanchard to withdraw his resolutions, so as to disembarrass the subject. He feared that to press those resolutions to a vote would be to jeopard the Report itself. Pres. Blanchard said he was willing to do so, if it should appear on the minutes that such resolutions had been by him offered, and withdrawn. He felt it was due to his position to require as much as that. On learning that if withdrawn, his resolutions would not appear in the minutes, Mr. B. declined to accede to Dr. Patton's request. The vote was then taken on Mr. Blanchard's resolutions, and no one voted in favour of them.

Dr. Eddy then moved the postponement of the report several others concurred in this—Dr. Tyler, Hon. Seth Terry and others.

As it was now decided by the Chair that Mr. Blanchard's resolutions, having been rejected would *not* appear in the minutes—

Dr. E. Beecher moved a reconsideration of the vote of rejection in order for a motion to enter them on the minutes in case they should be withdrawn.

Dr. Lyman Beecher came forward, and in a tone of commanding earnestness besought his brethren to allow these resolutions to be put upon the records. You don't know, said he, the effect that will follow if it be understood that such resolutions were entirely suppressed by the Board. He could assure the Board they were in a far more critical posture than they were aware of. There is a vast body of the people of God, who have loved this [illegible] and waiting, and have been willing to wait, for some just action on this subject. And if the word go abroad from this meeting that the Board declines to entertain such propositions as these of Pres. Blanchard's he could tell them there will be trouble in the camp. Throughout the whole broad West, rank and file of the sacramental host will go off in platoons from the Board, if once it be fairly understood that the subject of Slavery is to be shut out from its deliberations. Brethren here are not aware of the extent and depth of feeling that exists on the subject. But I speak that I do know, said the Doctor in his lion voice.

After this emphatic announcement, the vote to reconsider passed without much opposition. Mr. Blanchard withdrew his resolutions and Chancellor Walworth then moved that they be entered on the minutes.

The question of adopting Dr. Beman's report then recurring,

Dr. Humphrey moved to strike out the last sentence—which is enclosed in brackets. He thought that erasure would satisfy most. It was accordingly voted, and the report was adopted, *nem. con.*

From the Charleston Mercury, Sept. 17.

SOUTH CAROLINA POLITICS—DEMOCRATIC TAYLOR MEETING.

An immense meeting of the supporters of General Taylor for the Presidency was held on Thursday evening, at Temperance Hall. The spacious building was thronged to overflowing, and great numbers left, unable to effect an entrance, from the masses that filled the approaches to the Hall. Every portion of the Hall was crowded to suffocation, and the proceedings throughout marked by a spirit of deep enthusiasm. The greatest unanimity pervaded the immense assemblage; but one feeling seemed to actuate them: that of determined resolution to stand by the cause of the South, and support the "man of the South" as the candidate of their choice.

On motion of Nelson Mitchell, Esq., Charles Macbeth, Esq., was called to the chair, and the following gentlemen were nominated and present as Vice Presidents: John McNellage, George Gibson, James R. Pringle, J. R Folmore, H. J. Harby, and John F. O'Neill, Esqs. E. H. Locke and Thomas A. Fuller acted as Secretaries.

Mr. Macbeth, on taking the chair, addressed the meeting with the happiest effect, commencing by an eloquent allusion to the brilliant victories which had distinguished the military career of Gen. Taylor, and had given him an abiding place in the affections of the people of the United States; he passed to the striking circumstance, that it has been thereby developed to us the fact, that at the South we had a man, who of the South had so impressed the whole country with a sense of his services, that the true and honest men of all parties were prepared to place, in times of peace, the destinies of our country in those hands which had so nobly preserved them in the trials of war. Mr. Macbeth eloquently allnded to the position which the slaveholding States occupied. Now attacked on all sides, exposed to the assaults of an embodied spirit coming from all classes and parties at the North and West. Their devotion to the cause of our ruin admonishes us at the South irrespective of all ties, except those which spring from a Southern soil, to unite in our own defence. To expect that at home we were so distrustful of each other as to ask pledges on the subject would be to admit the institution of Slavery does not, of itself, create the bond that unites all who live under its influence.

For Gen. Cass, he said, there could be, among those who preferred their country to their party, but one opinion. He was from an Abolition State—lived among Abolition friends—was supported by an Abolition press To expect that one so situated in character, so weak in purpose so vascillating, could be regarded as a champion for the South on the great question of free soil, which ever has controlled and will control all who live in its influence, would be to surrender the ground we have ever proudly maintained. We do not look to a president for our support, it is true, but we look to a Southern man to see that our rights are not trampled under foot; and we refuse to recognize as a proper person for the Presidency of this Republic one whose public character has been marked by such repeated inconsistencies, and whose devotion even to the Democratic creed rests on the clamorous support of his friends, while it is contradicted by the acts and votes of Gen. Cass himself. Mr. Macbeth's address was throughout received with the most rapturous applause, and at its conclusion he announced to the meeting the presence of the Hon. I. E. Holmes.

The Hon. I. E. Holmes was received by the audience with loud and long continued demonstrations of applause. He returned his thanks for the reception, and expressed his gratification at being again in the home of his affections after the late laborious and long protracted session of Congress. He then proceeded to discuss the momentous questions which had been before the National Legislature; showed, from the debates upon the various Territorial bills, that the Democratic party of the North had gradually fallen off from our support, until, upon the final vote, they utterly abandoned us; and exhorted his fellow citizens to believe that, from the pervading sentiment at the North, there was nothing at the North, there was nothing for us to expect from a Northern candidate, or a Northern party upon the great subject of our rights. In relation to Gen. Cass, he pronounced his doctrine, as stated in the Nicholson letter, to be destructive of our rights; and said that Mr. Rhett, in his able and eloquent speech in Congress, had proved unanswerably that that doctrine was more insidious, more offensive, and more humiliating to the South than the Wilmot Proviso itself.

It was better that our rights should be submitted to the legislation of Congress, where we were represented and had an opportunity of battling for our principles, than that they should be wrested from us by the inhabitants of the new Territories, who were negroes, mulattoes and mongrels. He said that Gen. Cass's organs in the Northwest contended that he (Gen. Cass) was a better free soil man than Martin Van Buren, and that their objects could be best accomplished by means of the regular organization of their party. Mr. Holmes expressed his decided preference for Gen. Taylor, who had every sympathy and interest in common with us, and who had the firmness of character and the strength of will to insist that the rights of the South should be respected. He exhorted his fellow citizens, in conclusion, to be firm, but without passion, in their support of Gen. Taylor, and at all events, and in whatever result, to hold themselves ready to meet the quiet crisis, which he believed was approaching, with a sure and inevitable progress. Mr. Holmes was greeted at the close with hearty rounds of applause.

Upon the conclusion of Mr. Holmes' speech, Col. Cunningham was loudly called for. He opened his remarks by alluding to the sentiments of Gen. Cass on the question most vital to the South; and the unequivocal terms in which these sentiments had been expressed. He gave a sketch of the political opposition at the North to Southern interests, and the evidence which the Northern portion of the Democratic party had lately given of their connection with that opposition. He referred to the late proceedings of the Democratic Convention, and the action of the party in relation to the nomination; dwelt upon the utter inconsistency of supporting Gen. Cass after those proceedings; and showed that now the only alternative left to us was the support of Gen. Taylor. After some general observations on the attitude of the different parties throughout the country, the hollowness of the pretensions of Gen. Cass to the support of Southern Democrats, he concluded after a rapid review of the comparative claims of Generals Taylor and Cass to our confidence, by showing that the support of the latter would be humiliating and fatal to our interest; whilst the former was commended to our confidence by every consideration on which we could most securely rely.

His speech throughout was received with frequent and clamourous applause, as the several points of the speaker, struck with conclusive power upon the enemies of Taylor and the South, and in confirmation of the universal feeling and determination of the party.

W. Gilmore Simms, Esq., at the close of Col. Cunningham's remarks was loudly called for, and was received on his appearance in the most enthusiastic manner. Mr. Simms said he would not regret that circumstances which had disappointed him in leaving the city had so fully compensated him, by affording the opportunity he now enjoyed, of listening with them to the narrative Mr. Holmes had given. He rejoiced that he was permitted still to be here, and to join hands with the true and bold spirits he saw gathered there, at a time when men at the South should stand shoulder to shoulder. If united at home, and elevated above the corrupting influences of party at the South, we had nothing to fear. Our own arms would be found an ample security for our rights. But the surrender of our position to the control of any party, the unconditional abandonment of a proud self-reliance, would be indeed "degrading and insulting" to us.

Mr. Simms most strenuously urged on the friends of Gen. Taylor to be vigilant and bold. Do not trust, said he, the statements of those who are opposed to you Their game is mere success. And if to keep you in the dark is to contribute to that end, never will you be enlightened. Read for yourselves. See the *virtues* which at the North are paraded as recommending Gen. Cass, and then, as men true to the South, tell, if you can, how you can confide in him. Be true to your position, and you will be true to the South. Mr. Simm's address was throughout received in the most flattering manner, and his bold strain of argument was, at times, happily relieved by strokes of wit which exhibited the position of our opponents, as equally devoid of the support of sound reason, and accessible to the shafts of an overwhelming ridicule.

On motion of Col. Charles Kanapaux, the meeting then adjourned.

CHAS. MACBETH, President.

E. H. LOCKE, T. A. FULLER, } Secretaries.

A FREE COLOURED PREACHER SOLD.—The Louisville correspondent of the *Pittsburgh Gazette* says that on the 7th instant, Peter Roberts, a free man of colour, a regularly licensed Methodist preacher, a member of the Indiana African Conference, and a Master Mason of the Philadelphia Lodge, was sold at auction before the Court House door, in that city, for the term of one year. He was bought by J. L. Hyatt, for $75,50. The offence of Roberts was a violation of the law prohibiting free negroes from remaining in the State more than thirty days. He was required to give bonds in the sum of $500, which he refused.

"The case on the writ of prohibition was argued before the Hon. William F. Bullock, on the 6th and 7th instants, by Messrs. Thurston and Speed for Roberts, and Messrs. Guthrie and Logan for the Justice of the Peace. Roberts filed a declaration in prohibition, alleging in the substance, that he was a citizen of Indiana; that he had resided there for a number of years; and that he was, at the time he was arrested, residing with his wife and children in Jeffersonville, Indiana; that about the first of July, 1848, he had rented a barber's shop in the city of Louisville, Kentucky, that he carried on the business of a barber during the day, and crossed the river to his residence in the evening and returned in the morning to his employment; that he was born of free parents in the State of North Carolina, and had emigrated from there to the State of Indiana a number of years ago; that he was arrested—under the act referred to—tried and convicted, and would be sold, unless the Justice was prohibited by this Court—to which the Justice pleaded the arrest, trial, and conviction in bar, and the plaintiff demurred to the plea.

The grounds of the demurrer, as urged by the counsel for the plaintiff, were, that the act under which the plaintiff was convicted was in violation of the constitution of the United States, (see 4th art, 2d sec.) which provides that the citizens of each State be entitled to all the privileges and immunities of citizens in the several States, The case was very ably argued on behalf of Roberts, by Messrs. Thurston and Speed, and on behalf of justice by Guthrie and Logan, and occupied the Court two days.

Judge Bullock decided that the free negroes were not citizens of any State in the Union, in the sense the word *citizen* was used in the constitution of the United States. His opinion was delivered orally, and I can only give you the substance of it. He held, the negro was only a sojourner in the United States, and had no guaranties under the constitution; that he was not a party to the social compact, either of the State Governments or of the Government of the United States; that any State might drive the free negroes from their midst; that they were aliens and strangers in a strange land. The Judge was about two hours in delivering his opinion.

Before his opinion was delivered, I was of the opinion that 'citizen,' as used in the constitution of the United States, covered all classes and conditions of men who were born upon our soil, of free parents, and who were not aliens. But it seems that the negro born in the United States has no country. If this be true, we may do as the ancient Romans did—make Slaves of these *foreigners*, who are here without protection.

It would be well if a similar case to that of Roberts was taken to the Supreme Court of the United States, in order that this clause of the constitution might be expounded."

THE SLAVE EMANCIPATION IN CAYENNE.—A correspondent of the Boston *Atlas*, in a letter from Cayenne, says: "We had great fears as to what might take place on the 10th of August, the day on which the two months expired during which Slavery was continued in Cayenne. During that time, labour had almost ceased; many of the mulattoes had endeavoured to raise a revolt among the negroes. The Governor had erections made on the fort, to put the powder magazine out of the power of the people; the artillery exercise was often repeated; and everything assumed an attitude not at all encouraging for the insurgents. The coloured population formed themselves into numerous clubs, organized by some turbulent spirit, and presented a hostile appearance, to which was opposed the vigorous determination and well known resolution of the authorities. The whites being in some apprehension, were perfectly well armed, and not at all disposed to be slaughtered like lambs.* I have slept, since the 10th of July, having a loaded musket and sword by my side. But, at last, the great and fearful day, 10th of August, arrived. I left my house at half-past six in the morning, at the sound of the drum which called the troops and militia to take their arms for the ceremony of the day. I walked through the streets, and saw no one, except a few militia who were going to their posts. A general silence reigned throughout the streets; the militia were assembled on the public square at seven o'clock; a certain number of whites were there, and about a hundred blacks, but not a single mulatto person. The Governor proclaimed the abolition of Slavery; he invited the negroes present to approach and hear the word of their Chief. Great fear reigned among them; they had been persuaded that they would be massacred on that day by the whites; and, as the whites, on their side, had the same fears, you can imagine that the utmost tranquility resulted from their respective fears. Little by little, confidence was re-established—the thronging of the inhabitants through the streets commenced—the *Te Deum* was sung at the Church—after which, over a thousand negroes marched to the front of the Governor's mansion, to thank him for the proclamation made by him, giving them their freedom; and it was truly admirable to us, who so little expected it, to see these poor people, who immediately afterward repaired to the Church, and there, quietly kneeling and lifting up their hands to heaven, thanked God for giving them their liberty. There had come from the country, two or three thousand negroes, and the city was crowded. In the evening, there was a grand dance in the suburbs, and, what is truly extraordinary and incredible, there has not been a single arrest, nor a single person seen intoxicated. In truth, these men behaved admirably. It is easy to count all the domestics who have quitted their masters; not one of mine has abandoned his post, but, on the contrary, they have evinced more ardor than they have ever before shown. Would to God that the negroes on the plantations were the same; but nearly all those who are gathered on the sugar estates from other plantations, have gone to their old homes. Work does not go on, and I think it will not, before, at least, one year. Sugar is worth but 12 to 13 francs, and it is impossible to make it at that price.

* All the stores and places of business were closed during the day, with one exception, the store of the American Counsul, Mr. J. W. Fabens, with the American flag floating from the top of it, being the only one kept open.

The Anti-Slavery Standard.

NEW-YORK SEPTEMBER, 28 1848.

The "Free Soil" Question Abroad.

We are indebted to Mr. John Jay, who is travelling in Europe, for a copy of the (Paris) *Journal des Débats* of the 14th of August, containing a leading editorial article upon the Mexican war, and the question of Slavery in this country. The writer shows himself to be a sagacious observer of events in the United States, though the lying reports of American newspapers have led him to give very much more credit for bravery than it deserves to the American army in its marauding campaign into Mexico. The new conquerors, he declares, have equalled, if they have not eclipsed, Cortez himself. They may indeed be compared to that successful pirate and his followers in rapacity, cruelty, and unscrupulous disregard of the acknowledged rights of nations, but the impartial historian will find no other points of resemblance between the romantic expedition of the Spanish Conqueror who, with a handful of men and almost without loss subjugated a mighty empire, and that of the forces of the Republic which succeeded only at the expense of the blood of thousands of her soldiers and the expenditure of a hundred millions of dollars in bringing a sister Republic to consent at length to, the dismemberment of her territory on such terms as she chose herself to dictate.

This war, the *Journal* thinks, involves the necessity of other wars, for the *prestige* of ascendency hitherto maintained by the whites in Mexico is dispelled by recent events, and these will be compelled to ask for the assistance of the United States to protect them against the Indians and mixed bloods, already in a state of insubordination. For their protection the United States will be forced to extend her dominion over the whole country by force of arms, though this result is not looked upon as necessarily immediate. We should be glad to believe that the conquest of Mexico will be delayed till it is invited by the Mexicans themselves. The protection which the Americans of the North have hitherto given to their Southern neighbours is that which the charitable wolf offers to the lamb, and this, we are inclined to think the Mexican people will not very soon forget. But the consequences continues this writer, which manifest themselves to-day are of another nature; they are those relating to the subject of Slavery. His sketch of the present aspect of affairs in this country will be read with interest, and is worth a republication, especially as the Paris correspondent of Littell's Living Age charges him with misrepresentation. The article itself probably will find no place in any American Journal that is not in some measure devoted to the Anti-Slavery cause, though Mr. Walsh's strictures are widely circulated in the *Living Age*, and will very likely be copied with avidity by the pro-Slavery press. Whatever misrepresentations the article may contain, they are, as the reader will observe, of the most trifling character, or leaning rather to the side of the slaveholders than otherwise; but it is on the whole remarkable for its justness and discrimination. The character of the remarks upon the Mexican war we have already hinted at, but translate entire the rest of the article which discusses at length the subject of Slavery.

"It is known that the United States are equally divided into slave States, and States where Slavery is prohibited by law. The States of the North are exempt from this leprosy; it existed there formerly, under colonial rule; but at the epoch of Independence their slaves were few in numbers, and they gradually and easily rid themselves of the evil by emancipation. In the Southern States the slaves were more numerous; all manual labour was performed by them, and prejudice was too great for the legislator tonventure to attack the system. Here then Slavery was perpetuated, and if not rigorous in its physical aspect, as an intellectual and moral evil it is greatly aggravated. In some of these States it is declared by law a crime to teach a slave to read; and in others the power of the master is only restricted in the right to liberate his slaves.

"The existence of Slavery is the sensitive point in the internal organization of the American Union. It is that which has chiefly contributed to make it a confederacy in the bosom of which each member preserves a large share of the attributes of sovereignty. The Southern States have always shown themselves exceedingly jealous of any interference upon this subject. The Federal Compact rests upon the compromise that Congress should never interfere in the internal legislation of the States, then existing, concerning Slavery. It strictly prohibits the trade with Africa. But the internal traffic is permitted, and through it Louisiana and Texas are supplied by Virginia and Maryland with blacks, as Alsace and Normandy sell their cotton cloths to Provence and Languedoc.

"It is not that they labour under any delusion as to the danger and immorality of Slavery. In the early history of the United States by Mr. Bancroft, he has given the details of the legislation of the Puritans by which they banished the system from their soil. The illustrious men whom the South herself gave to the Union abhorred this abject dependence of man on his fellow-man.—Washington could not tolerate it, and at his death emancipated all his blacks. The chief of the Democratic School, Jefferson, who was, as well as Washington, a Virginian, was the author of the celebrated ordinance of 1787, by which Congress prohibited Slavery in the Territory then known as the North-west, and where are now organized the three prosperous States of Ohio, Indiana, and Illinois, all without slaves, and all remarkable for the rapidity and grandeur of their growth.

"But existing interests, and long established habits, are more powerful than patriotism, philanthropy, and the fraternity inculcated in the New Testament. Slavery is maintained not only in such States as South Carolina, Louisiana, or Florida, upon one word where it might be doubted whether a white man could ever labour, but in others where, as in Delaware, Maryland, Virginia, and Kentucky, it is evident that agriculture can be carried on by the Caucasian race. By the spirit of compromise on the one hand, and by cunning on the other, care has been taken that the number of the slave States should always equal that of the free States, that the Anti-Slavery sentiment of the North and the interests of the slaveholders should

To jest up killock, jam right down their hellum hard a lee,
Haul the sheets taut, and, laying out upon the Suthun tack,
Make fer the safest port they can, which, *I* think, is Ole Zack.

Next thing you'll want to know, I spose, wut argimunts I seem
To see thet makes me think this ere 'll be the strongest team;
Fust place, I've ben consid'ble round in barrooms and saloons
A gethrin' public sentiment, 'mongst Democrats and Coons,
And 'tain't ve'y offen thet I meet a chap but wut goes in
Fer Rough and Ready, fair and square, hufs, taller, horns, and skin;
I don't deny but wut, fer one, ez fur ez I could see,
I didn't like at fust the Philadelphy nomernee;
I could ha' pinted to a man that wuz, I guess, a peg
Higher than him, a soger, to, and with a wooden leg;
But every day with more and more o' Taylor zeal I'm burnin',
Seein wich way the tide thet sets to office is a turnin';
Wy, into Bellers's we notched the votes down on three sticks,—
'Twuz Birdofredom—*one*, Cass—*aught*, and Taylor twenty-six,
And, bein the only canderdate that wuz upon the ground,
They said 'twuz no more'n right thet I should pay the drinks all round;
Ef I'd expected sech a trick, I wouldn't ha' cut my foot
By goin' and votin' for myself like a consumed coot;
It didn't make no diffrence, though; I wish I may be cust
Ef Bellers wuzn't slim enough to say he wouldn't trust!

Another pint thet influences the minds o' sober jedges
Is thet the Ginral hezn't gut tied hand and foot with pledges;
This, at the only spot thet pinched, the shoe directly eases,
Cos every one is free to 'xpect percisely what he pleases;
I want free-trade; you don't; the Ginral isn't bound to neither;
I vote my way; you, yourn; and both air sooted to a T there.
Ole Rough and Ready tu, 's a Wig, but without bein ultry,
(He's like a holsome hayinday thet's warm but isn't sul. try,)
He's jest wut I should call myself, a kind o' *scratch*, ez 'twere,
Thet aint exacly all a Wig nor wholly your own hair;
I've been a Wig three weeks myself, just o' this mod'rate sort,
And don't find them and Demercrats so different ez I thought;
They both act pooty much alike, and push and scrouge and cus;
They're like two pickpockets in league for Uncle Sam well's pus;
Each takes a side, and then they squeeze the old man in between 'em,
And turn his pockets wrong side out and quick ez lightnin clean 'em;
To nary one on 'em I'd trust a secondhanded rail
No furder off 'an I could sling a bullock by the tail.

I've ben a votin' Demecrat, ez reglar ez a clock,
But don't find goin Taylor gives my narves no gret 'f a shock;
Truth is, the cutest leadin' Wigs, ever sence fust they found
Wich side the bread gut buttered on, hev kep a edgin round;
They kind o' slipt the planks from out th' old platform one by one,
And made it gradoonlly noo, 'fore folks know'd wut wuz done,
Till, fur's I know, there aint an inch that I could lay my hand on,
But I, or any Demecrat, feels comf'table to stand on,
And ole Wig doctrines act'lly look, their oce'pants bein gone,
Lonesome ez staddles on a mash without no hayricks on.

I spose its time now I should give my thoughts upon the plan,
Thet chipped the shell at Buffalo, o' settin' up ole Van
I used to vote fer Martin, but, I swan, I'm clear disgusted,
He aint the man that I can say is fittin to be trusted;
He aint half anti-slav'ry 'nough, nor I aint sure, ez some be,
He'd go in fer abolishin the Destrick o' Columby;
And, now I come to recollect, it kind o' makes me sick 's A horse, to think o' wut he wuz in eighteen thirty-six
And then, another thing;—I guess, though mebby I am wrong,
This Buffalo plaster aint agoin to draw almighty strong;
Some folks, I know, hev gut th' idee that Northun dough will rise,
Though, 'fore I see it riz and baked, I wouldn't trust my eyes;
'Twill take more emptins, a long chalk, than this noo party 's gut
To give sech heavy cakes as them a start, I tell ye wut;
But even ef they caird the day, there wouldn't be no endurin
To stand upon a platform with such critters ez Van Buren,
And his son John, tu, I can't think how thatere chap should dare
To speak as he doos, wy, they say he used to cuss and swear!
I spose he never read the hymn that tells how down the stairs
A feller with long legs wuz throwed thet wouldn't say his prayers.

This brings me to another pint: the leaders o' the party
Aint jest such men ez I can act along with free and hearty;
They aint not quite respectable, and when a feller's morrils
Don't toe the straightest kind o' mark, wy, him and me jest quarrils;
I went to a free soil meetin' once, and wut d'you think I see?
A feller was a spoutin there that act'lly come to me,
About two year ago last spring, ez nigh ez I can jedge,
And axed me ef I didn't want to sign the Temprunce pledge!
He's one o' them that goes about and sez you hada't oughter
Drink nothin' mornin, noon, or night, stronger than Taunton water.
There's one rule I've been guided by in settlin how to vote ollers,—
I take the side that isn't took by them consarned teetotallers.

Ex fer the niggers, I've been South and thet hez changed my mind,
A lazier, more ungrateful set, you couldn't nowhere find;
You know I mentioned in my last thet I should buy a nigger
Ef I could make a purchase at a pooty mod'rate figger,
So, ez there's nothin in the world I'm fonder of than gunnin,'
I closed a beggin finally to take a feller runnin',
I shouldered queen's-arm and stumped out, and wen I come to th' swamp,
Twornt very long afore I gut upon the nest o' Pomp;
I come aerost a kind o'hut, and, playin round the door,
Some little woolly headed cubs, ez many 's six or more,
At fust I thought o' firin', but *think twice* is safest ollers,
There aint, thinks I, not one on 'em but's wuth his tween ty dollars,
Or would be, ef I hed em back into a Christian land,—
How temptin all on 'em would look upon the auction-stand!
(Not but wut *I* hate Slavery in th' abstract, stem to starn,
I leave it where our fathers did, a privit state consarn,)
Soon's they see me, they yelled and ran, but Pomp woz ont a hooen
A leetle patch o'corn he had, or else there aint no knowin
He would'nt ha' took a pop at me; but I hed gut the start,
And wen he looked, I vow he groaned ez though he'd broke his hart.
"You darned ole foll," sez I, "it ain't no great of a disaster
To be benev'lently druv back to a contented master
Where you hed Christian priv'ledges you don't seem quite aware of,
Or you'd ha' never run away from bein' well took care of."

Wal, I jest gut 'em into line, and druv 'em on afore me,
The pisonous brutes, I'd no idee o' the ill-will they bore me;
We walked till somwers about noon, and then it grew so hot
I thought it best to camp awhile, so I chose out a spot
Jest under a magnoly tree, and there right down I sot;
Then I unstrapped my wodden leg cos it began to chafe
And laid it down jest by my side, supposin' all woz safe;
I made my darkies all set down around me in a ring
And sot and kind o' ciphered up how much the lot would bring;
But, while I drinked the peaceful cup of a pure heart and mind,
(Mixed with some whiskey, now and then) Pomp he snaked up behind,
And, fust I knew, the each on 'em hed gut behind a tree,
And Pomp poked out the leg a piece, just so ez I could see,
An' yelled to me to throw away my pistils and my gun
Or else thet they'd cairjeff the leg and fairly cut the run.

I vow I didn't believe there wuz a decent alligator
Thet hed a heart so destitoot o' common human natur;
Howsever, ez there worn't no help, I finally give in
And heft my arms away to get my leg safe back agin;
Pomp gathered all the weapins up, and then he come and grinned,
He showed his ivory some, I guess, and sez, "you're fairly pinned,
Jest buckle on your leg agin, and git right up and come,
'Twon't du for famerly men like me, to be so long from hum."
At fust I put my foot right down and swore I wouldn't budge.
"Jest ez you choose," sez he, quite cool, "either be shot or trudge."
So this black-hearted monster took and act'lly druv me back
Along the very feetmarks o' my happy mornin' track,
An' kep me pris'ner 'bont six months, and worked me, tu, like sin
Till I hed gut his corn and his Carliny taters in,
(He made me larn him readin, tu, although the crittur saw
How much it hurt my morril sense to act again the law,)
And then he took me to the door and, givin me a kick,
Sez, "ef you know whuts best for ye, be off, now, double quick,
The winter-time's a comin' on, and, though I gut ye cheap,
You're so darned lazy, I don't think you're hardly wuth your keep,
Besides, the childrin's growin up and you aint jest the model
I'd like to her 'em inpertate, and so you'd better toddle!"

Now is there anythin on airth 'll ever prove to me
That renegader slaves like him air fit for bein free?
D' you think they'll suck me in to give the Buffalo chaps and them
Rank infidels that go agin the Scripturl cus o' Shem?
No, not though all the crows thet flies to pick my bones woz cawin,'—
We're livin in a Christian land,
Yourn
BIRDOFREDOM SAWIN.

A Contrast.

The praise of the brave young sailor, JEROME, who saved the lives of fifteen persons from the burning wreck of the "Ocean Monarch," is in the mouths of all men. The press of England and America dispute for the honour of his birth-place—whether it belong to Old or New England. Some of the daily papers of this city claim him as a New Yorker, inasmuch as this for several years has been the home of his family, and his own when not at sea; and the city government, not to be outdone in generosity, and in its appreciation of a noble deed by the people of England, who have loaded Jerome with gifts, have presented him with the freedom of the city in a box of gold. The freedom of a good sloop or schooner of his own, or half a dozen acres of land, or a start in the world for his children, would be gladly exchanged for the box—which is not half so good as a tin one to hold his tobacco, and we are puzzled to know to what other use he can put it—and for the freedom of the city which now means absolutely nothing, that we have ever heard of. However, the purpose was a good one, and the city fathers, and all others who have praised the intrepid sailor, honour themselves no less than him in recognizing and reverencing his heroic self-devotion.

Now for the contrast.

Captain Drayton of the schooner "Pearl" lies now in jail in Washington, condemned to imprisonment for life, for assisting seventy men and women in an attempt to escape from a bondage far worse than death. Husbands and wives, brothers and sisters, who know that the inexorable cupidity of the slave-trader would consign them to everlasting separation in this world, to help supply the septennial consumption on the sugar plantation of Gen. Taylor, or some other equally pious resident on the banks of the Mississippi, or else to meet the demand for "fancy girls" in the New Orleans shambles, asked of Drayton a passage in his vessel to escape from so horrible a fate. He, like Jerome, forgot himself and risked his own life for the sake of these unfortunate people, and receives for reward, not the admiration of his countrymen but their execrations; not golden testimonials to his heroism, but the insults and blows of an infuriated mob; not the freedom of the city in a box of gold, but iron chains and a dungeon, and seventy years imprisonment as the judgment of his peers, and of a Justice of a Court of the United States.

Or take another view of the case. Some years since this same brave Jerome saved the lives of several persons at the wreck of the packet-ship "Henry Clay," on our own coast. The fact is remembered to his honour, and related in connection with his late conduct on board the "Ocean Monarch." We rejoice that his countrymen have any memory for such noble deeds. But we know another sailor—a braver and a worthier never walked a deck—who some years since attempted to aid six men in recovering the liberty of which others had all their lives deprived them, and which was dearer than their lives. His reward was a prison and fetters that eat into his very flesh; and Jonathan Walker, poor, and in shattered health, has only to show the mark of the branding-iron on his good right hand in proof of the readiness of his countrymen to recognize the heroic and humane element in man. Jerome, for his own sake,—should he ever go there—had better not test American gratitude South of Mason and Dixon's line.

SOUTHERN OPERATIVES.—The Charleston papers state that an attempt has recently been made to poison Mrs. Calhoun, the wife of the South Carolina Senator, and relate the facts as follows:

Mrs. C. purchased a bottle of acid to remove stains from cloth and took it home. She carried it into the kitchen, told the servant what it was for, and that as it was a deadly poison, they must be careful in handling it so as not to get any on their fingers. Nancy, a kitchen servant, took charge of it, but before putting it away, made another kitchen servant pour out a small vial full, and put that aside also. Mrs. Calhoun usually takes a cup of coffee early in the morning, and a few days afterwards, when a little negro boy brought a cup to her, as usual, she perceived on tasting the coffee that it had an unusual flavour.

This she remarked to the boy, who became frightened and wished to take it away, which she would not allow him to do, but immediately sent for a physician. When he arrived he pronounced the coffee poisoned. The girl Nancy then confessed that she had put some of the article intended for cleansing clothes, into the coffee. A man servant, (Tom,) Nancy and the boy were sent off to jail. Mr. Calhoun who was in Washington, was not informed of the matter, as they did not wish to worry him; so that he knew nothing of it until after he had made his speech at Charleston, and probably did not hear of it until he arrived at home, at Fort Hill.

What motive the servant had cannot be imagined.—Mrs. Calhoun is a most mild and amiable mistress, and is beloved by all about her.

"What motive" indeed! Mr., as well as Mrs. Calhoun, is represented as being mild and amiable, and uniformly kind in his treatment of those who are so fortunate as to be placed under his patriarchal sway. Negro, no more than other children, are born devils, and there must have been some motive which induced these to attempt the life of so excellent a mistress, and inflict so grievous a sorrow upon a kind and humane master. It needs no power of divination to reveal the secret cause of the attempted murder.

The children are slaves, and the master and mistress are their owners. Those work without hire, and these pay no wages for the unwilling toil; those are left to grow up in brutish ignorance, and these account them as no better that brutes, with only so much more than brutish intelligence as enable them to minister to *their* luxury—to bring the morning cup of coffee, "fan them when they sleep, and tremble when they wake." The slaves recognise the master and mistress only as hard and cruel task-masters, by virtue of the relation between them, and what wonder that they resort, when opportunity favours them, to the chiefest of servile virtues—vengeance? A drop of poison in a cup of coffee wipes off long scores of well-remembered wrongs, and if success is followed by the shady death of the executioner, what matters it to him? The grave is the welcome end-all of the slave's hopeless life, and he is most fortunate who finds it soonest—doubly fortunate if he goes to it with the conviction that through his deed there is one despot the less to lord it over his fellows. Slavery can teach no other morality than this to its victims.

This attempt upon the life of his wife occurred while Mr. Calhoun was in Washington; perhaps on the very day when he laboured in his place in the Senate to prove that all men are not born with equal rights. We wonder if it will suggest to him that they are born with like passions, and that the inherent love of liberty, and inherent hatred of tyranny prompted these poor creatures to do what he doubtless would esteem heroic in his own children, were they held as the bond-servants of a master who denied them all the rights of humanity, and compelled them to unrequited toil, to a dark and profitless existence from the cradle to the grave. The lesson may perhaps teach him that if the negroes were born slaves, a greater error than the "error of equality" which he denounced in his speech, was committed in not endowing them likewise with a contented and slavish disposition.

PROTECTION TO SOUTHERN TRADE—Millard Fillmore the Northern Vice Presidential Candidate, whom the South kindly vouchsafed to the Whigs, gives his views in a letter to the editor of the *Express* on the question of Southern trade, which will prove exceedingly satisfactory to those persons to whom he is indebted for his nomination. Next to the former Pro-Slavery acts of Mr. Van Buren which so grieve the whippers-in of the Master of the Bloodhounds they are particularly scandalized that any of their old companions should become the supporters of a man who has been opposed to all Tariffs. The Whigs may be sure now—if there could be any doubt about it—that Mr. Fillmore is sound on all Whig principles. He carries to the utmost the doctrine of Protection of Home Industry, even against interference by Congress, as will be seen by the following letter.

ALBANY, Sept. 13, 1848.

JAMES BROOKS, Esq., DEAR SIR:—I returned this morning from the West, and have yours of the 10th, in which you say it has been charged in the *Richmond Enquirer*, that I hold it to be within the power of Congress to interfere with, or break off, the transportation, removal, or disposal of persons held as slaves, from one slaveholding State to another.

I am not aware that this question has ever been discussed in Congress, or was ever presented for the consideration of the Supreme Court of the United States, before 1841. In that year the celebrated case from Mississippi was decided, and Mr. Justice McLean gave an elaborate opinion on this point, in which the chief Justice concurred. He came to the conclusion that the Constitutional power over this matter was vested in the several States, and not in Congress. So far as my knowledge extends, this opinion carried conviction to every unprejudiced mind; and the question was considered settled. At any rate, this was my own opinion then, and I have seen no cause to change it since. Should I do so, I should not hesitate to declare it.

You will therefore perceive that you did me no injustice in representing to your friend that these were my sentiments.

I write in haste, amid the pressure of official duties, but remain,

Truly yours,
MILLARD FILLMORE.

Gen. Taylor has not given a positive pledge with regard to the Wilmot Proviso; *and for one, I do not hesitate to say that I rejoice that he has not done so.* I rejoice that Gen. Taylor, if he comes into the Presidency, will be unpledged upon any issue whatever.

So said the Hon. Robert C. Winthrop in his speech before the recent Whig State Convention at Worcester, Massachusetts. Such testimony from so eminent a leader of the party as the speaker of the U. S. House of Representatives should satisfy all good Whigs that in voting for Gen. Taylor they can by no means be sure that they are not doing all that can be done to secure the extension of Slavery. A man that cares "two chips" about the matter will be careful not to act upon a peradventure; or at least will give the benefit of the doubt to the party pledged to Free Soil. To Mr. Winthrop belongs at least the merit of consistency. His "however bounded," covers not the Union merely, but anything that the Union may be made to cover. All buyers of Slaves, and all ready to sell themselves as such, unite with him in rejoicing that the only indication we have of what Gen. Taylor's course will be on the question of Slavery-extension, is our knowledge of his education, his habits, his locality, and his sympathies.

☞ One of the universal family of jackasses, whose appropriate organ is the *New York Herald*—a paper whose uniform silliness is only equalled by its unvarying rascality—writes from St. Croix that Van Schotten the Governor, who promptly put an end to all disturbances and excitement among the blacks, by declaring immediate emancipation, was bribed to do so by a promise of £20,000 from the London Anti-Slavery Society! This is a fair specimen of the character of the wonderful intelligence from all parts of the world with which the *Herald* cozens the fools who believe in it. This St. Croix letter, like most of that paper's "foreign correspondence," was no doubt written in the *Herald's* office.

☞ The many friends of H. W. Williams, especially in Massachusetts where he was so well known and highly esteemed as the attentive agent of the Anti-Slavery Office at Boston, will be gratified to hear of his arrival at this port with his wife, from England a few days since. Dr. Williams has spent the last two and a half years in Europe, chiefly in the medical schools of Paris, and returns now to practice his profession at home. He will have the hearty wishes of a large circle of friends for his success.

FROM HAITI.—The brig Aldebaran which sailed from Haiti on the 1st instant, and arrived here two or three days since, reports that President Soulouque had abdicated.—Quiet had been restored, and business was reviving.

To Correspondents.

E. D. H., says that the paper now sent to "D. C." is to be transferred to, "W. L." But he adds the enclosure is to pay for a paper to commence now and be sent to "D. C." What does he mean? Who is to have the paper—"D. C." or "W. L." or both?

Foreign Intelligence.

SEVEN DAYS LATER

FROM EUROPE.

ARRIVAL OF THE ACADIA.

The Steamship ACADIA arrived at Boston on Sunday morning, having sailed from Liverpool on Saturday the 19th instant.

The United States, about which some anxiety has been felt, left Cowes on the 3d inst., but was obliged to put back after proceeding as far as the Scilly Isles in consequence of some damage to her condenser. Most of her passengers left her as she will probabably be detained several weeks to repair.

The *Hermann* from this port went ashore on the Isle of Wight in a fog. She was got off after discharging her coal, without injury and continued her voyage.

Parliament was prorogued by the Queen in person on the 5th.

The weather continues fine in Great Britain; the crops are promising, and the price of grain had very much declined.

Ireland remains profoundly tranquil. Lord John Russell was on a visit to Earl Clarendon, and his visit excited some interest.

The news from France is of little interest. General Cavaignac has been impelled by the popular sentiment to deny any intention of suppressing the newspapers *Constitutionnel and Presse*, and both journals have renewed their attacks upon the Government. The latter denounces a Republic in spite of General Cavaignac's declaration that such a course would not be permitted.

M. de Lamartine has published a pamphlet defending himself from the various charges against him.

The approaching elections are beginning to excite some interest, and it is said that the Bonapartists are moving both in Paris and the Departments, with a view to promote Prince Louis Napoleon's election to the Presidency.

At a review of troops on the 3d inst., at which the National Guard was invited to be present in full force, a comparatively small portion of them mustered. The incident was considered a proof of dissatisfaction on the part of that body, and has caused some uneasiness. The causes of dissatisfaction are understood to be the course pursued by Cavaignac in a distribution of crosses of the Legion of Honour, in causing the arrest of two of the officers of the Guard, and in denouncing a battalion of the Guard itself as a proper object of suspicion.

The Paris papers of the 7th inst., state, that notwithstanding the appointment of Gen. Lamoriciere to the command of the Army of the Alps, there appears every probability that peace will be preserved.

It appears that Gen. Lamoriciere and M. Marie have been endeavouring, by a transaction with Odilon Barrot, Berryer, and others, to form a fusion of all parties, in which they have not succeeded.

It is said that the Sardinian Ambassador has offered the command of the Pedimontese army to Gen. Bedeau, who has taken time to consider the proposition. Should he refuse, application will be made to Gen. Deraelle.

The London papers of the 8th announce the important intelligence that the French Government, on the 7th, received dispatches from M. E. Arago, the French Minister at Berlin, announcing officially that Austria had accepted the joint mediation of France and England.

Accounts from Italy represent the whole country as in a most distracted state. At Parma a horrible conflict occurred between the citizens and the troops, the former having attempted to levy, by force of arms, a heavy tax laid upon the people by the military commanders.

News Items.

Jesse Oakley, Esq. Clerk of the Superior Court, committed suicide about 11 o'clock Saturday forenoon by shooting himself with a pistol in the City Hall.

☞ A free Soil Meeting is to be held at Saginaw city, Mich. on the 22d inst. James G. Birney, if his health permits, is to be resuscitated and will appear as one of the orators.

Cassius M. Clay having obtained a judgment for $2,500 against J. B. Clay and T. H. Waters, two of the committee of sixty appointed in the summer of 1845 to remove his abolition press from Lexington, the committee held a meeting on the 24th inst., and resolved that the amount should be raised by subscription from the citizens of Fayette and the adjoining counties.—*Louisville Journal.*

Mormon War.—Two meetings have been lately held in Nauvoo, for the purpose of making arrangements to drive the remaining Mormons out of Hancock county. We trust that no farther attempts of this kind will be made. Our State has suffered enough in reputation already; and the Anti-Mormons by such an act will not be sustained by the sympathies of the community.—*Illinois Journal.*

Asiatic Cholera.—Dr. Thomas Barbour of St. Louis, in the *St. Louis Republican* of the 14th, describes a case of what he believes to have been true Asiatic Cholera, which came under his care on the 11th. The patient was Mr. H. H. Palmer, an organ builder, who had had the disease before in London. The symptoms, as described by Dr. Barbour, are exactly those of cholera, and the fatal termination was rapid, Mr. Palmer dying within forty-eight hours.

Kentucky and Slavery.—Ex-Gov. Letcher of Kentucky, made a speech at Indianapolis on the 9th inst. Speaking of his speech, the *Indiana State Journal* says:

"We are highly pleased with his remarks in relation to the Slavery question. He said it is only the ultra men of the extreme South who desire the extension of Slavery, and those men are the supporters of Gen. Cass Kentucky did not desire its extension. The people of Kentucky would soon hold a Convention to amend her Constitution, and would provide, in it, some plan for the gradual emancipation of Slavery in that State. He would leaves such questions as the organization of more Territories, to the people, through their Representatives in Congress. Should this question of Slavery become a contest between Free and Slave States, then with Fillmore as Vice President, the Free States were safe, because of his casting vote as President of the State."

The *Augusta* (Ga.) *Republic*, a Calhoun Taylor paper, says that the South have nothing to hope from Northern Democrats or Whigs, and that it cannot speak for the integrity of either party at the North—all are against the South. It intends to lay before its readers the whole truth about the progress of the Free Soil movement, and nothing will deter it from doing so. *The Republic* says it has watched the indications in all the non-slaveholding States since the Buffalo nominations with intense anxiety, and intends to publish full accounts of the Free Soil meetings being held, and concludes by informing its Southern readers: "We would deserve a traitor's doom if we did not fully inform them at this eventful period. The South must know how to act, and she cannot know unless informed of the exact state of things. Nothing on earth shall prevent us from laying them before her people."

The Germans Moving.—We understand, says the *Chicago Tribune*, that the Germans of this city are about forming a Free Soil League. Among those who are most warmly engaged in the movement, there are several of the most prominent of our German fellow-citizens, and lately members of the Cass party. It may be gratifying to many of them to know that they are not alone in giving their votes for Free Soil, but that the Germans are everywhere wheeling into line, and leaving the sinking cause of Cass. Yesterday morning a letter from La Salle county informed us that every German in that precinct and their number is large—has arrayed himself in favour of Van Buren and Liberty. From De Kalb and McHenry we hear equally favourable news. In Wisconsin, we have assurances that three-fourths of the honest German voters are with us. In Cincinnati, and throughout Ohio, it is pretty much the same. In Missouri, there are 10,000 German voters, and nearly all of them will go with us, heart and hand.—*Globe.*

The *Tuscaloosa* (Ala.) *Monitor*, a leading Taylor paper, controverts Mr. Webster's prediction that the contest lies between Cass and Taylor, stating that Mr. Van Buren is the strongest Northern Loco-Foco. Mr. Slade, the editor, says it cannot be questioned that some Whigs will support the Buffalo nominees—and that votes for Cass, by Southern men, are thrown away and go to render Van Buren's prospects and of the enemies of the South, better and better. He concludes by declaring that Cass cannot carry a single non-slaveholding State, not even his own, and states that the South has no security but in the election of Gen. Taylor. Cass cannot possibly fail to be defeated before the people. His chance is worse than nothing. Should Gen. Taylor be so, likewise, and should the election be thrown into the House, there is great danger that the sectional question, now so threatening, may entirely control the election, and Mr. Van Buren be our next President.

Two Hundred Buffalo Hunters.—Who had been enrolled for the Sierra Madre Expedition at New-Orleans, left that city on the 6th inst., for the rendezvous on the Rio Grande. Many others were waiting an opportunity of joining the expedition. A company was expected from New-York.—*Sun.*

Was there ever so bold and barefaced villainy as this? In plain English, the above paragraph would read thus:

"Two hundred Land Pirates who had been enrolled for the purpose of murdering and to rob the weak and defenceless inhabitants of Mexico, left New-Orleans on the 6th instant, for the rendezvous on the Rio Grande. Others are waiting an opportunity to join them, and the Editor of the New York Sun, the encourager of all rascality, the unimprisoned Jersey convict—the great Plainfield Pirate—invites, solicits, and most earnestly urges all rascals, cut throats, thieves and vagabonds, to join this expedition, promising them his support, and assuring them that he will use all his influence to keep the Government of the United States in just such unprincipled hands as it now is, so that it shall not interiere with them in their diabolical expedition."—*Globe.*

Moreo f the El Dorado.—The following extract of a letter to a gentleman in Washington, is kindly furnished us for publication. It confirms all that we have said about the gold discovered in California, and is struck off in a very spirited style. We know not which most to admire, the curious facts which the writer states, or the charming manner in which they are presented.—*Washington Union.*

MONTEREY, UPPER CALIFORNIA, July 3, 1848.

DEAR SIR:—I gave you in my last letter some account of the mineral wealth of California. Silver, quicksilver, lead and zinc, have been found in our mountains, and now it has been discovered that the sands which lie along Feather river, on the American fork, branches of the Sacramento, are richly impregnated with gold. It is found in a shape resembling snow-flakes, and is washed from the sand with great ease. A person with a basin or bowl, will wash out from one to two ounces a day. Some, who have been more fortunate in the selection of their spots, have more than quadrupled this amount. There is a man in Monterey who washed out five hundred dollars' worth in six days. Everybody is now going or gone to this gold region. Some thousands are on the spot, and more are on the way. All Oregon, as soon as the news reaches there, will be down upon us. You can hardly hire a labourer here for ten dollars a day, and on the gold river he charges fifty. Mechanics, lawyers, and doctors, have all left for the gold region. Soldiers run from their camps, sailors from their decks, and women from their nurseries; their cradles answer for machines to wash out gold.

San Francisco, Sonoma, Santa Cruz, and San Jose, are deserted of their inhabitants, and the mass is beginning to move from Monterey. I shall soon be in the condition of a Colonel with his regiment disbanded. The tract of country in which the gold is found, extends over a hundred miles in one direction, and some forty in the other. It is supposed that ten thousand persons might work for years and not exhaust it. They have worked as yet only on the margin of the streams, on account of its convenience to the water; but gold has been found leagues distant, and even on the mountains. Bowls and basins have been in great demand among the gold-washers. Tin pans have found a ready sale at eight dollars each; shovels at ten dollars; a trough scooped out of a log, with a willow sieve on it, one hundred dollars; and boards, at the rate of five hundred dollars for a thousand feet. The price of board on the gold streams is three dollars a day. For this the boarder gets coarse bread, beef, and beans, a tree to sleep under, and an owl to hoot in his ear at night. The gold is sold here for fourteen dollars the ounce, and is worth eighteen at any mint. I know a little boy only twelve years of age, who washes out his ounce of gold a day, while his mother makes root beer, and sells it at a dollar a bottle.

The fighting is all over with us here; people have no time to pick their flints; they are too much engrossed in picking for gold. This *Placer* was discovered some time since by a Mormon, but kept a secret till May last, when the golden chicken burst its shell, and is now a full-grown cock, whose crowing has woke up all California, and will yet disturb the slumbers of other lands. The El Dorado of fiction never prompted dreams that revelled in gold like the streams which shout their way from the mountains of California. They roll with an exulting bound, as if conscious that their pathway was paved with gold.

Interesting Slave Case.—The Holly Springs (Miss.) Gazette of the 4th inst., gives the following importan cases, decided in the Circuit Court. The first was to this effect:

Two men had employed a slave without the consent of the master, to assist them in unloading a wagon of cotton, promising to pay the slave in liquor. The liquor was furnished, and the boy while engaged in unloading the wagon, was killed by a third person. Suit was brought by the owner of the slave for his value, against all the parties, the employers and the slaver. The jury gave the plantiff a verdict for the value of the slave against all the defendants.

The other case was a State prosecution against a slave for stealing a slave:

The Court, Hon. Hugh R. Miller presiding, charged the jury that a slave could steal a slave, and that the owner of thief was responsible to the owner of the stolen slave for his value. The case was one of much excitement, inasmuch as negro testimony was admitted on behalf of the State to sustain the prosecution. The jury found a verdict for the prisoner, upon the ground as stated by them in rendering their verdict, that the proof for the prosecution was not satisfactory.

Married.

At Boston, on Thursday evening September 21 Mr. JAMES ENDY, to Mrs. ELIZA F. MERIAM daughter of Francis Jackson Esq.

At Providence, August the 16th, by the Rev. Edward B. Hall, Rev. JOHN H. HEYWOOD, of Louisville, Ky., to Miss SARAH BURRILL, of Providence.

In Plymouth, Mass. September 19, HENRY G. ANDREWS, of Boston to ELIZBETH BLISS, daughter of the late Hon. Nath'l Morton Davis.

In Sing Sing, September 3, Isaac N. Comstock, Esq. Prison Inspector to Mrs. Adeline M. Farlin, Principle Matron of the Prison.

Died.

At Troy, on the 10 instant, Hon. JOHN P. CUSHMAN, in his 65th year.

At Hartford, on the 21st instant. HORATIO MOTT, son of Rev. William Patton, aged 1 year and 3 months.

At Cambridge Mass. 11th inst. FANNY daughter of Henry W. Longfellow, 1 year 5 months.

In Cambridgeport, Mass. September 18 CAROLINE P. wife of Rev. J. F. W. Ware, and daughter of Nathan Rice. Esq. 28.

This Week's Paper.

FOURTH PAGE.—*Miscellany:* Downfall of a British Peer; Observations upon Men and Things: by Archibald Prentice, from the *Manchester Times*; Corilla. Gleanings from Foreign Publications.

FIRST PAGE.—"*The Peculiar Institution:*" Beauties of the Slave System; "Cincinnatus on his Farm" Gen. Taylor and his Slaves; Extracts from the Report of the Annual Meeting of the A. B. C. F. M., &c., &c.

Notices.

THE PENNSYLVANIA ANTI-SLAVERY FAIR OF 1848.

Demands of all the friends of the slave in this region, prompt and vigorous efforts in its preparation. We know some of them, both in town and country, have long been busily at work in its behalf. So well is it understood and felt, that the Fair belongs to Pennsylvania Abolitionists generally, that our Annual summons to the work seems scarcely needed, and almost a form. But we issue it as a word of remembrance to the interested, and to arouse the lethargic—and to announce—at this important crisis—to an increasingly sympathizing community, an opportunity to labour for the cause. We invite the co-operation of every heart that loves the slave, and would prove its love by its deeds.

To our numerous fellow-labourers in city and country it cannot be unnecessary to speak on the subject of the best manner of preparing for the Fair. In such preparation they are well skilled. To those to whom the work may be new we say, all pretty or marketable commodities will be valuable.

To *all* we say, make the slave's cause your own, if possible, and give liberally as God hath given you.

SARAH PUGH,
A. MATILDA CASSEY,
ANNA M. HOPPER,
JANETTE JACKSON,
MARGARET A. GRISCOM,
MARY GREW,
MARGARET JONES,
HANNAH L. STICKNEY,
MARY T. STICKNEY,
SARAH A. T. MC KIM.
THERSIA H. HALLOWELL,
HULDA JUSTICE.
ELIZABETH CARMAN.
HARRIET D. PURVIS
PRISCILLA LUKENS.
SARAH M. DOUGLASS.
ESTHER RECKLESS
MARIA M. DAVIS.
ELIZABETH GAY,
HANNAH W. HAYDOCK,
ELIZABETH DAVIS,
EMMA PARKER,
GERTRUDE K. BURLEIGH,
EMILY A. WINSLOW.
CLEMENTINE G. RUBY,
MARTHA CARMIN.
SARAH T. CHILD.
ANNA M. CHILD.
MARY SHAW.
MARGARET FORTE
ESTHER HOGELAND.
ESTHER BURR.
ELIZABETH CLENDENEN.
Committee of Arrangements.

FIFTEENTH

National Anti-Slavery Bazaar.

The undersigned, earnestly desiring the abolition of Slavery have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that Slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the farmer, the lawyer, the mechanic, the merchant and the politician, willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom;—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and citizens of the land willing to bear the suffering and odium consequent upon an adherence to the right against law and custom:—until this can be accomplished, the Southern slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

We determine, therefore, to strike at once at the root of Slavery, by appealing to the hearts and consciences of men and withdrawing their allegiance from such shameful cruelty and wrong, by the continual presentation of the paramount claims of Freedom and Humanity. Union being strength that fact decides us to co operate with any whose principles prove them to be trustworthy; who make the abolition of Slavery their primary object; and who, in addition to their honesty of purpose, have sense and sagacity enough to make them safe coadjutors, by securing them from becoming the prey of the selfish set of hypocritical adventurers that every moral revolution calls forth. We find such a sufficient and trustworthy body nowhere but in the American Anti Slavery Society. Years of close observation of its righteous principles and uncompromising practical workings, assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party: and, speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. While calling on all to unite with it, it has ever, by the energy and rectitude of its progress, been free without license, and elective without invidiousness. It is not too much to say in its praise, that its cause and its course repel all but the wise, the good, and the bold from active co operation with it, and brand with dishonour the hand that approaches it to make it the instrument of any selfish purpose. It has no local attachments, no partizan or sectarian partialities, no hidden aim, no double purpose; while, at the same time, every observer notices how happily its labours prepare the way for every good work: for, though specific in its object, its great principle of *immediate individual reform*, without awaiting the gradualisms of party politics, legislative action, and judicial decision, is one of universal application.

This, therefore, is the mode of operation which commends itself to our reason and feelings. The agents and friends which such an association of necessity draws forth, are the ones that we wish to sustain. The periodicals that such an association employs are the ones that we wish to circulate. In the councils of such a body where all persons have equal rights of membership, the *whole* collective energy and judgment are constantly in use, and the chances and means of success consequently doubled.

Hence we find it to be our duty, in preparing for the FIFTEENTH NATIONAL ANTI SLAVERY BAZAAR, to commence in FANEUIL HALL BOSTON, on Thursday, DECEMBER 21st, to devote the funds then raised, to sustain the AMERICAN ANTI-SLAVERY SOCIETY, in its sacred work of moral agitation and revolution in behalf of the enslaved and confidently appeal to all good hearts EVERYWHERE, in aid of so noble an enterprise.

M. W. Chapman,	*Sarah B. Shaw,*
Ann T. G. Phillips,	*Mary G. Chapman,*
Helen E. Garrison,	*Caroline Weston,*
Mary May,	*Susan C. Cabot,*
Eliza Lee Follen,	*Henrietta Sargent,*
Sarah S. Russell,	*Hannah Tufts,*
Louiza Loring,	*Eliza F. Meriam,*
Mary Young,	*Caroline F. Williams,*
Mary Wiley,	*Evelina S. A. Smith,*
Anne Warren Weston,	*Sarah H. Southwick,*
Maria Lowell,	*Ann R. Bramhall,*
Francis Mary Robbins,	*Harri

Miscellany.

DOWNFALL OF A BRITISH PEER.

During the past week the British public has been admitted to spectacle of a painfully interesting and gravely historical import. One of the most splendid abodes of our almost regal aristocracy has thrown open its portals to an endless succession of visitors, who from morning to night have flowed in an uninterrupted stream from room to room, and floor to floor—not to enjoy the hospitality of the lord, or to congratulate him on his countless treasures of art, but to see an ancient family ruined, the palace marked for destruction, and its contents scattered to the four winds of Heaven. We are only saying what is notorious, and what therefore it is neither a novelty nor a cruelty to repeat that the Most Noble and Puissant Prince, his Grace the Duke of Buckingham and Chandos, is at this moment an absolutely ruined and destitute man. Our advertising columns have introduced to the public the long list of estates, properties, and interests, which are no longer his, and will not revert to his heirs. The last crash of this mighty ruin is that which now sounds. Stowe, is no more. This morning the tumultuous invasion of sight-seers will once again be endured, and to-morrow the auctioneer will begin his work.

As every thoughtful spectator has spoken to the peculiar and most lamentable character of the scene one may be permitted to dwell for a while upon circumstances of such rare occurrence and indelible recollection. Under the lofty arch which crowns the long avenue from Buckingham, and opens the first view of the magnificent Palladian façade, has lately passed daily cavalcade, which, except in its utter absence of style, might remind one of the road to Epsom on a Derby day. Barouches, flys, stage coaches, "busses" pressed from the metropolitan service, and every gradation of "trap" down to the carrier's cart hastily emptied of groceries, dragged to Wolverton, and filled with the unfortunate holders of return tickets to town, constituted a dreary antithesis to the *cortege* which so lately brought Royalty to Stowe. An elaborately circuitous road conducted the impatient visitors to the dark front before which, in the vast amphitheatre formed by its side colonnades, so often the scene of rural festivities, the enemy encamped. One might imagine a great county picnic had suddenly gathered at Stowe. Even stalls were there. From the branch of a noble beech hung a huge pair of scales on which venison was weighed. An advertisement posted on the front door particularized the very moderate prices at which a buck, a half, or a quarter might be obtained. In the distance were fallen trees, timber wagons, and extempore sawpits. The enormous edifice was a human hive. Every window showed the crowd within passing to and fro. But once admitted—once standing under the Pantheon-like vault of the central saloon, and glancing right and left at the endless vistas of gorgeous apartments, then one indeed realized the sacrilege that was going on. Every scholar must have thought of the scene related by Æneas, when the Greeks had burst open the gates of Priam's palace, and when the splendid interior, the spacious halls, and the sacred haunts of an ancient dynasty were presented to the eyes of the furious assailants.

The house was well set out for the distinguished visitors. Neither Louis XVIII., nor the Duke of Orleans, nor Queen Victoria, nor any of the great ones of the earth, whose visits are recorded with pillars and with trees planted by their own hands, saw Stowe so nobly arrayed as the British public have seen it this week. The bride was dressed for the altar, the victim for the sacrifice. No thrifty coverings, no ghostly brown holland, no neat patterned chintzes were there. King Mob had it all of the best,—the richest damask furniture and the newest state hangings; only, as that personage rode litera ly roughshod through the palace, and brought with him cartloads o gravel, there was just an attempt to save the carpets from excessive trituration. In the state dining-room were set out 60,000 oz. of gold and silver plate; one was involuntarily reminded of the weight, for the scales were at work there also, and men were weighing and noting down lot after lot. On a table twenty yards long, and on a dozen side-boards stood forests of vases, candlelabra, epergnes, groups, goblets, tankards, and every other form and variety of plate, from the elaborate designs of Italian artists to the simple elegance of the old English school, and the pretentious richness of the last generation. Among fifty other pieces of historic value, the gifts of Royal personages and distinguished men, stood a vase, formed from snuffboxes presented by the cities and corporations in Ireland in 1779, the mace of the old corporation of Buckingham, purchased by the Buckingham conservatives and presented to the Duke as an everlasting possession; and the Chandos testimonial, for which the gentry and yeomanry of the country lately subscribed, we believe, £1500. During the whole week this testimonial has been surrounded by a crowd of agriculturists the very originals of the figures thereon represented, telling of the guineas they had contributed to the ill-fated fabric, but avowing with unwearied gratitude worthy of a safer, if not a better cause, that they would gladly give the money over again.

In all the rooms it was the same. "Put thy house in order, for thou shalt surely die." Cæsar died with grace. The obsequies of Stowe have been marshalled with befitting pomp. On what treasures of art will the sun set this day, never to rise again on a similar array within those walls! The quantity is beyond conception, and if the taste is not always the most refined, it is because the vastness of the accumulation and the accidents of its history forbade more fastidious rule. The Duke of Buckingham is the representative, not of one, but of many families. It is a mighty wreck of ages that has been accumulated in this place, swollen indeed, and somewhat overwhelmed by recent additions, but still full of historical, national, and poetical associations. The galleries of family portraits and collections of family memorials, seem to connect all the great achievements of modern Europe with the names of Chandos, Temple, Cobham, Nugent, and Grenville. But, beyond the somewhat extensive circle of family affection, the original portraits of famous men and women here assembled, are of the greatest interest and value. Here, too, is the victor's portion in the spoil of celebrated sieges, the memento of historical friendships, and the favourite gem of Royalty or beauty. In the manuscript-room, is the most extensive and valuable collection of Irish documents anywhere to be found. For the pictures, marbles, bronzes, antiques, articles of *vertu*, curiosities, china, glass, and wines, we leave them to the auctioneer and his catalogue of 5000 items. It is not our purpose to speak of that which money has collected and may collect again. Such things are only scattered for a fresh reunion elsewhere under new and more favourable auspices. But the heirlooms of many great families, the records of many great events and the memorials of many great persons, all spontaneously collected into one great whole, constitute a singular and most significant fact, the obliteration of which we can only compare to the overthrow of a nation or a throne.

And everything is to be sold. The fatal ticket is everywhere seen. The portrait of Charles Brandon, Duke of Suffolk, the first founder of the family, by Holbein, is now lot 51, in the 21st day's sale. That every other ancestor should go to the hammer, whether by Vandyke, or Lely, or Kneller, or Gainsborough, or Reynolds, follows of course. But there is one item of which no preparation can remove the shock. The Chandos family is descended from Frances Brandon, eldest daughter of the above Charles Brandon, by Mary, daughter of Henry VII, and Queen Dowager of France. Some time since certain savages or dilettanti at Bury, exhumed that Mary Brandon from her grave, and took from her head a lock of silken hair, which thus constitutes a visible link between the present Duke of Buckingham and the throne of the realms, to which he has a reversionary claim. That lock of silken hair, in its glass case, is now to be sold to the highest bidder. What can we say more to show the extent of the devastation? After this it is idle to mention that the temple of friendship is rifled of its illustrious tenants, and they are all to be sold. We repeat that everything goes. In two months' time there will not remain in that vast house one pewter spoon, one cracked cup, or spoutless teapot, to give a last vestige of hospitality to the last vestige of the ducal interests in Buckinghamshire. The subject of one of the pictures now on the walls is too near akin to the reality which surrounds it not to force itself on the memory. Hezekiah's vain glory prompted him to show his treasures to an insidious embassy from Babylon. "All the things that are in mine house," he said, in answer to the prophet's inquiry, "have they seen. There is nothing among "my treasures which I have not showed them." The reply was equally emphatic,—"Behold! the day is come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon. Nothing shall be left."

It is a most deplorable, and we must now add a most disgraceful event. On this point the truth shall be spoken. These columns have spared neither people nor prince. We have recently had to pronounce the judgment of public opinion, and to call for the vengeance of the laws upon the rash men who have perverted the first gushes of youthful genius and the rude instincts of popular freedom to an impious rebellion. We have been forced to do so, and we have done so not without a pang.—Should we deal fairly if we spared the destroyer of his house, the man whose reckless course has thrown to the ground a pillar of the State, and struck a heavy blow at the whole order to which he unfortunately belongs? The public opinion of this country respects the House of Lords, but not a degenerate aristocracy. It is apt to canvass and to censure noble names, because it measures their ill deeds with their great responsibility. The Duke of Buckingham has filled all minds with the painful presage of a wider ruin. Such events *speak* in these days. When dynasties are falling around, and aristocracies have crumbled into dust, disgrace acquires the force of injury, and personal ruin is a public treason.—For an event of peace we have known nothing more serious and lamentable. This has not been in war or revolution. It is not a pillage by force of arms or revolutionary dogmas. In the midst of fertile lands and an industrious people, in the heart of a country where it is thought virtuous to work, to save, and to thrive, a man of the highest rank, and of a property not unequal to his title, has flung all away by extravagance and folly, and reduced his honours to the tinsel of a pauper and the baubles of a fool.

Were it only weakness, that might ask our contempt. But there is more than weakness here. It is notorious that the Duke, by the use of a passionate and overpowering persuasion, has induced his amiable son, now in his twenty-fifth year, to cut off the entail of all the property in which his grace was interested. If the ruinous compliance was yielded to representations which subsequently proved to be incorrect—if the Duke urged the step only as a formal act, which he would set right by re-settling the estates, we will gladly concede to him the excuse of utter ignorance or frenzied desperation. Let it be that he did not know what he was about. The world, however, will view the act as a whole. The world has a certain opinion of the son who ruins his father, and it will not have a more favourable opinion of the father who has ruined his son, or rather both his children. This is not the place to discuss the general question of entail, or to inquire whether public benefits may not spring from a private ruin. That may or may not be; but it is beyond our present thoughts. A particular act, the act of a public man, an hereditary ruler, and the conservator of a noble house, is what we are now called upon to review. The Duke of Buckingham has persuaded his son to sign away his birthright, and to divide it among creditors who had no sort of claim upon the son's reversion, whatever they might have upon the father's interest. There are doubtless circumstances in which it is reasonable that the son should cut off an entail. In the present case there was neither reason nor excuse. A ducal house is overthrown to atone for one man's wilful folly, and to give expensive tradesmen and extortionate money-lenders better security than they contemplated when first they sold their goods and lent their money.—*London Times.*

Mr. Archibald Prentice, a distinguished member of the Anti-Corn Law League, has recently made a tour in the United States, and has been sending home, in a series of letters to the *Manchester Times*, the result of his observations upon men and things among us. We are indebted to Mr. James Webb, of Ireland, for copies from time to time of the papers containing these letters, from which we have made occasionally brief extracts. We lay before our readers now some further selections, as an earnest of the character of a new book upon the United States, which, we understand from a late number of the *Times* Mr. Prentice is about to publish:

American Women.—In form and feature the females are attenuated to a degree that an Englishman cannot reconcile with his notions of beauty; and yet the girls, before they have passed the period of shuttlecocks and skipping ropes, are very lovely. It appears as if the women of America lead too artificial a life to enjoy vigorous health. At this place [Saratoga] they sit, dressed, from morning to night, scarcely ever stirring out, although the walks in the neighbourhood would tempt English ladies to make long excursions daily. The men look much more healthy; they use more exercise in the open air; they permit perspiration to carry off the extra heat. The ladies dare not go to that vulgar extent, and insulted nature has her revenge. There is no chance of a mother of thirty-six years of age being taken for her daughter's older sister; and at forty she is an old woman.

The Fourth of July.—It is well to keep alive the patriotic spirit by a commemoration of so great an event. Whether it is well to keep alive feelings of animosity, after the noble achievement, I have some doubt. It seems a little too much akin to our hanging up the conquered flags of other nations in St. Paul's. The people of Britain were to be held, according to the Declaration, as "enemies in war," but "in peace, friends;" and it scarcely seems like the cultivation of peaceful relations this annual enumeration of old wrongs. However, the wrongs *were* perpetrated, and we now have not much reason to find fault that a periodical complaint is made of a war-loving King, a profligate Ministry, and a corrupt Parliament, representing not the people, but the borough-mongers. One sentence in the Declaration is worth repeating, not only annually but daily;—"We hold these truths to be self-evident, that *all men are created equal;* that they are endowed by their Creator with certain *inalienable rights;* that among these are life, *liberty*, and the pursuit of happiness." One-half of the States have recognized these truths; the other half cannot, in common decency, continue, in all pomp and solemnity, to declare them, and, in their practice, deny them.

John Bull and Brother Jonathan.—The citizens of the United States do not dislike Englishmen individually; on the contrary they are rather predisposed to like them, and to pay them most kind and respectful attention when they visit America.—Their dislike is to John Bull—the traditional big, bullying, borough-mongering and monopolist John Bull—the John Bull as he was at the time of the American and the French revolutions; before Catholic emancipation and Negro emancipation; before repeal of Orders in Council; before the Reform Bill; before amended Tariffs; before the repeal of the Corn-Laws; and before any movement to amend the Navigation Laws. And we do not dislike the citizens of the United States; on the contrary we are rather pre-disposed to like them and to give them a cordial welcome amongst us. Our dislike is to Jonathan—bragging, annexing, and repudiating Jonathan. The individual likings will become the national in proportion to the greater intercourse of the individuals of both nations. Give us then the quick and cheap steamboat. The paddle-wheel is the emblem of civilization and peace. Why may it not be regarded as one of the means—in the hand of God—to hasten that happy time when men shall beat their swords into ploughshares and their spears into pruning hooks, and shall learn the art of war no more?

Maryland.—Baltimore claims to be the third city in the States, in point of population, which was 102 313 in 1840, being a few hundreds in advance of New Orleans, standing the next in rank. It has much of the sea-port look, but contains, like New York and Philadelphia, a great proportion of capital dwellings. It has the most magnificent monument to the memory of Washington which the United States possess. It is a column of white marble 160 feet in height. There is another handsome monument which I could not see without deep pain. It is erected to the memory of the officers who fell in the attack on the city by the British army, in 1814. The warfare then waged against the States was not justified by necessity, was characterized by the wanton and irritating attempt to destroy a national building usually respected in contests between civilized nations, and revived and perpetuated, amongst our transatlantic brethren, that bitter war-spirit engendered by the revolution, which was beginning to fade away.

The view of the surrounding country from an eminence is beautifully undulating, and, spite of Slavery, very English. It happens that this tobacco-growing State is also a great wheat-growing country, and in Baltimore and its neighbourhood there are upwards of seventy flour mills. I believe that wherever the soil and climate are favourable to wheat they are unfavourable to the existence of Slavery. Delaware has nearly cleansed itself from the stain, the corn-growing part of Maryland is preparing to follow the good example, and although the gentlemen of the south of Virginia constitute the most influential of the non-abolitionists, there are symptoms of revolt in the northern division of the State, where Slavery, if it be not utterly profitless, yields no return equivalent to the opprobrium incurred. Nor are there men wanting who would make some sacrifice of pecuniary interest rather than be charged with injustice, even although they are not yet prepared to acknowledge that there is injustice in man holding property in man. I shall have other opportunities of making observations on this subject. In the meantime, I rejoice that in this fair portion of God's creation—so much fairer than I had anticipated—there is a reasonable prospect of the speedy arrival of a time when all who tread its soil shall be free. In skirting along the border of the regions afflicted with the moral contamination I gave a sigh to the oppressed, and to those who feel that they are instruments of oppression although they have not yet acquired the courage necessary to emancipate themselves from the degradation of holding property in their fellow-man. Mercy is twice blessed; it blesses him who gives and him who receives. Slavery is twice cursed; it curses alike him who suffers and him who inflicts. This is beginning to be acknowledged, and the acknowledgment of the disease will, in time, lead to the cure.

Slaves.—We were now to be a week in a slave State. There were slaves in the fields, slaves in the stores, slaves in the houses, and the children of slaves in the streets, of every variety of indicated intelligence, from the miserable-looking wretch, apparently of the very lowest degree of human intellect, to him who possessed the European thoughtful cast of countenance. I did not wonder that, self-interest and the prevailing habit of thinking considered, the one was believed to be an inferior race, born to do the work of the dominant whites; but it was impossible to look on the other without astonishment that he should be considered as of an unimprovable race, and without deep sympathy for the degradation to which he is condemned. I was particularly struck with the appearance of one little girl, who had a beautifully-formed head, and whose large mild eye looked appealingly to me, when I gazed upon her, and, when I smiled, the bright sunny beam of intelligence that passed over her dark countenance showed that cultivation alone was wanted to develope the moral and intellectual faculties. We saw Slavery in its mildest form. There was not labour in the cane-brake under an almost vertical sun; in a wheat-growing and grazing country there was the assurance of abundance of food; and, in the immediate vicinity of a free State, there was a public opinion repressive of open cruelty. I was told that the poor creatures were happy; I saw that they were lighthearted and thoughtless; but I knew that there was a law to prevent their discovering that they had higher destinies than the lower animals which shared their labours in the field. I was asked to visit more southerly plantations that I might see how well the black race were kept, but I said that I denied the authority to *keep*. I saw with pleasure, that there was, in the minds of some, a lurking doubt of the justice of holding fellow-creatures in bondage; and I heard with pleasure, from others, an acknowledgment of a great social evil, and the expression of a desire that it should be removed. I could only say to the latter, that where there was the will, there was the way.

English Tourists.—We were detained some hours at Utica, a few miles above Louisville, in consequence of some slight defection in the newly-used machinery, and here I was teazed out of all patience by an American, who made great demands for my admiration of his country in general, and this river in particular. "Now," said I, "here is the way in which America has been treated unjustly by English tourists. You will not let them admire silently. You are constantly pressing for admiration. You cannot believe that the Englishman has an eye for either the grand or beautiful. You tire him to death with your constant fishing for praise, and he revenges himself by withholding instead of bestowing it. Your river is both grand and beautiful, but why should you pride yourself about that? You did not make it; you do not even mend it. We might brag of our Clyde, which had not more than eighteen inches of water, but which has been deepened to fourteen feet. If you want to be praised do not be so confoundedly importunate for praise." "Your English writers do us great injustice," said he. "We heaped all possible honours on Dickens, and the ungrateful fellow's only return was abuse." "He served you right," I said. "You tried to bribe him to praise, and he would not agree to your terms; and no doubt he felt besides that you bestowed honours on the mere novelist, which you would have denied to the patriot or philosopher." "We bestowed great honours upon your great philosopher, the editor of the *Edinburg Review*."—"And who might he be, pray?" "Why, Dr. Lardner!" Dr. Lardner I said: "the editor of the *Edinburg Review;* now there I leave you." Passing the group a little afterwards, overheard some gentlemen remonstrating with him for bringing his country into contempt with the foreign gentlemen. At daylight next morning we were at the landing place at Louisville, and there stood a dear brother whom I had not seen for nearly twenty years, who, broken down by deep affliction, could only silently wring my hand. His eldest son had expired on the previous day, smitten down in the highest vigour of life, by the hand of an assassin. I had not lamented without cause the practice of carrying instruments of death about the person, ready for use to avenge a presumed or alleged insult. I had the melancholy satisfaction of being in time to follow the earthly remains of my nephew to the grave.

Free Soil.—The annual migration of the Southerns is very suggestive. It is acknowledged that south of 36 min. 30 deg. no white man can labour in the fields—cannot even enjoy health without the northern reviving excursion. It is one of the arguments for Slavery that, south of that latitude, the land could not be cultivated without negro labour. The great attempt at present, and it is likely to be successful, is to get the consent of Congress to what is called the "Missouri compromise." The slaveholders demand, as a right, to take their *property* to any new state, the acquisitions from Mexico opening a new field for slave labour. Others stand upon the "Wilmot Proviso" that Slavery shall not be admitted into new States. The Abolitionists contend against any provision that shall stand in the way of ultimate emancipation. In the conflict it seems likely enough that there will be an agreement upon the Missouri compromise, that is, that the line of 36 min. 30 deg. shall separate the free from the slave States. That line separates Virginia from North Carolina, Kentucky from Tennessee, and Missouri from Arkansas. The amount of Slavery will not be lessened by this plan; it will be concentrated southward. The black population in proportion to the white will be greatly increased in the southern, and greatly decreased in the northern. The entire flow of immigration will be into the free States.—The increase of black inhabitants will be confined to the southern States. There, ultimately, the concentrated black population will become too powerful to be held in thraldom by the white. The question will then be: Will the free assist the slave States should there be a revolt of the negro race? I may venture to say, that *they will not;* and I have urged this almost inevitable result on slave-owners, as a reason why they should agree with the adversary, quickly whilst he is in the way, lest he should deliver them to the judge.

Anti-Rentism.—Troy is the capital of Rennselaer county. The Rennselaer estates, which are of great extent, are by some sort of entail, having the sanction or guarantee of the State, unsaleable, and consequently the occupiers are tenants paying a yearly rent. They have occupied the land so long as now to hold it to be their own, and they have ceased to pay rents, resisting the collectors by force of arms. They say that entails are contrary to the principles of the American Constitution; but they do not demand the breaking off of the entail, that the land may be brought into the market, where they might buy from the owners what they now rent. Their argument is: "Entails are injurious to the country, *ergo*, it will benefit the country if *we* take this land as our own property." Their deduction is the same on which the eviction of the Indians is justified. The Government, both before and after the revolution, said of them: "We can make a better use of the land than you can, and therefore we will take it." It is the same on which the occupation of part of Mexico is justified. "We can make a better use of it than you can, and therefore we must have it." On the same principle the United States might claim Canada and Cuba, and we might claim the United States. It is, however, a dangerous doctrine to be held by either Governments or individuals. It is not for the Government or the individual, who is to be *profited* by the transfer of property, to judge of the public *utility* of the transfer. It would be a strange thing to leave it to my decision, whether the public would be benefitted by my possession of the large property of my fellow-traveller, Mr. Brooks. I might argue that I should make a better use of it than he does, but common sense would decide that the propriety of the transfer should not be left to *my* decision.

Cottonocracy.—A high tariff was passed retaliatory towards England, ostensibly productive of domestic manufactures. It was found that prohibitory duties were not revenue-producing, and the tariff was lowered, greatly to the injury of those who had erected factories on the faith that they were to continue in the enjoyment of a home monopoly. The demand now is for increased import duties; and all the old fallacies with which our landlord class here urged against the repeal of the corn laws, are urged in favour of additional protection to "native industry." I am afraid that this demand of the Northern States will make them less zealous than they have been for the abolition of Slavery, and that the desire of the southern States to retain their "Peculiar Domestic Institution" will make them less active in resisting the manufacturers' monopoly. The interested opponents of liberty of person, and the equally interested opponents of freedom of trade, are already accused of a favourable leaning towards each other, just as our West India interest and our landed interest leagued themselves together in defence of their respective monopolies. There is an operation called "log-rolling" in the process of clearing the forest. "Help me to roll my logs," says one "and when you have logs to roll I will help you." "Help to roll my logs," says the slaveowner to the manufacturer who is acting for further *protection*, "and I will help you to roll yours." If it were not to preserve their "Domestic Institution of Slavery, the Southern States would not submit to have a heavy tax inflicted on them for the benefit of the northern manufacturers; and if it were not that *they* wanted more protection, the Northern States would take care that there should be no Missouri compromise—no introduction of Slavery into new States.

The Hudson.—After seeing the Ohio and the St. Lawrence, it was difficult to command the admiration due to to the Hudson. At Albany, a hundred and fifty miles above the outer Bay of New York, it was more than the width of the Thames at London, and the land sloped up gradually and beautifully from the water's edge. To an American it must present a picture of great beauty, for with him cleared space is evidence of a progression from the rudeness of the dark and dank native forest; but, grown fastidious in taste, after seeing so much to delight the eye, I grudged that the uplands were so much cleared—so much denuded of that rich foliage which with us is considered as an indication of fertility. The scenery gained in grandeur as we descended the river, and at Catskill, where an opening on the right disclosed a high mountain of that name, some ten miles distant, its summit shrouded in clouds, it was exceedingly magnificent. At West Point, on the right bank, where the river makes an angle, the combination of mountain and river scenery was grand and picturesque. The Highlands, in name and appearance, recall the entrance to the mouth of the Clyde, but the hills have not the altitude of those of Argyle. They are precipitous, rocky and woody, or rather, to coin a word, underwoody, like so many Dumbuck hills thrown down together, through amongst which the Hudson has to find its way. Below the Highlands great bays swell out, adorned with numerous snow white sails of vessels tacking about on all sides of the compass. And then commence the Pallisades, so named, I presume, from the vertical cleavage of the rocks, giving the perpendicular face of the cliffs not so much a columnar as a paling-like appearance. For three or four miles of their great extent they rise almost perpendicularly to the height of four hundred feet, resembling a great straightened-out range of the Salisbury Craigs, which overhang the city of Edinburgh—magnificent, beautiful Edinburgh, not to be forgotten amidst the splendid things of America. A sail of ten hours, in a vessel not regarded as a "crack" one, either in size or speed, brought us to New York, a distance of 145 miles. I was scarcely more impressed with the extent, bustle, and handsome appearance of New York when I visited it for the first time than when I revisited it after a six week's absence.

Friends' Schools in New York.—I had now the opportunity of looking into one of the public schools and of seeing the kind of education which is there given. I was introduced to Mr. George Trimble, an excellent member of the Society of Friends, who takes a deep interest in educational institutions. He kindly accompanied me to "Public School No. 7," which contained two large, clean, light, and well-ventilated apartments, one for boys, of whom about three hundred were in attendance, and one for girls, of whom there were about the same number. An able master and an assistant directed in the boys room, and an able mistress and an assistant in the girls' They had all salaries sufficient to prevent the temptation to leave the school for any ordinary occupation. There was great order, remarkable cleanliness, and a cheerfulness, and look of intelligence that betokened kindness and attention on the part of the teachers; and the propriety of accentuation and emphasis in reading showed that the pupils understood what they read. When we first went into the girls' school Mr. Trimble, his fine countenance beaming with benevolence, asked: "Is not this a pleasant sight?" And truly so it was. Clean faces and clean hands, nicely combed and nicely arranged hair, clean frocks, clean stockings, and clean shoes, and intelligent cheerful, and happy countenances certainly did make it "a pleasant sight"—and long may you live, George Trimble to enjoy it!—It was a pretty drawing-room scene, without drawing room affectation or constraint. On looking at the book containing the names of the scholars, I found they were the daughters of smiths, carpenters, masons, bricklayers, porters, waiters, draymen, and men of like classes. In the neighbourhood of this school was a "Primary School," in two departments, one containing about 150 boys, and the other about 150 girls, of from four to seven years of age, who undergo tuition somewhat similar to what is given in our schools for infants, having rather more of individual, and rather less of general or "gallery" teaching. On the whole, from what I have seen here and at other places in the States, and from what I have heard in answer to numerous inquiries, I believe that the schools intended for the children of the working classes are creditable to the country, and fulfil, to a certain and considerable extent, the intentions of their promoters. The question as to their support by the State, involving as it does very grave difficulties, I will not now enter upon. I must however say, such is the absence of sectarian rancour and jealousy, in consequence of there being no established, state-paid, and dominant church, that I do not find those difficulties regarded so seriously here as I continue to regard them.

The Nursery of Men.—On Saturday we proceeded by railway to Hartford, a distance of thirty six miles, which was gone over in an hour, being more than double the speed attained on the western lines. The country was far from being fertile, the rocks everywhere protruding through the thin dry soil, except in little marshy bottoms which were generally in grass. It seemed the very country to furnish emigrants for the far west. An educated, enterprising people, on comparatively unproductive land, are sure to send off swarms to the more fertile soil. The farmer's son, brought up in the enjoyment of plain comforts, will not permit himself to sink into the rank of the day labourer. If he cannot find a farm—and *all* farmers' sons in a long-settled country cannot be farmers—or if he cannot have a good reward for his toil as a mechanic or a manufacturer he betakes himself to the west, and the prairie or the forest witnesses his energy and his skill. I regarded this district with interest, not only as the abode of the descendants of the Puritan fathers, but as the place whence the great west was to receive a leavening of the high moral and religious tone of the ancient puritanic spirit, united with the clearer notions of modern times with respect to religious liberty.

The Charter Oak.—In 1639 a Constitution of Government was adopted by the associated freemen of the colony. All the public authorities were *annually* appointed by the *whole body* of the freemen, and the election was *by ballot*. Up to the time of obtaining the charter of 1662 there is not to be found, in the records of the colony, the slightest recognition of the jurisdiction of the crown of England. That charter did little more than assure and ratify the Constitution of 1639, and Connecticut was a complete republic in everything but the name. The wonder is that such a charter should have been granted to a colony in the very year in which the act of conformity banished two thousand English ministers from their pulpits. In 1687 (the dark hour before the dawn) Sir Edmund Andross was sent over with authority to vacate all the charters of the New England colonies. Having arrived at Hartford, with a guard of sixty men, to demand the charter of the assembly then in session, it was found convenient to postpone the debate thereupon till the evening, when suddenly, the lights were extinguished, and a Captain Wadsworth, seizing the charter as it lay on the table, conveyed it to a place of safe keeping in the hollow of an oak on Wylly's-hill. In less than two years afterwards, Sir Edmund, with about fifty of his associates, was seized at Boston and placed in confinement, and the people of Connecticut then brought forth their charter from the hollow of the oak, and the chartered Government was resumed. "Let that tree stand," says the Rev. Dr. Hawes, the present pastor of the first congregational church, "and still bear the honoured name of the charter oak. While it remains we shall seem to stand nearer to the age of our fathers. One monument will remain to remind us of the care of our ancestors to preserve for their descendants the great deed of their civil and religious liberties.

As soon as we arrived in Hartford, we set out to see the oak, which stood in a field on the outskirts of the town, the footway to it worn like the path up to the martyr's grave in the Old Grey Friar's Churchyard in Edinburgh. Great care has been taken for its preservation, and a noble living monument it is of the olden time. The stem or bole has not much height before its great branches, each a tree in itself, are sent out, but the circumference at five feet from the ground is thirty feet. On our return, a carriage was suddenly stopped, and we were cordially hailed by our lake friends, who were going out to take an airing with their daughter, but whose purpose was immediately changed, that we might be driven to all the objects of interest in and near the town. Our first visit was to the churchyard where the fathers of the community slept, and here we found the grave stones of nine of the pastors who had successively filled the office and died in the charge during a period of nearly two hundred years, no one having left his church and congregation during all that time until death separated the pastor from his flock.

CORILLA.

The following sketch of the Madame De Staël's Corinne we copy from the Athenæum:—

Corilla died at sixty, in the year 1800. She must therefore have been an old woman, near the end of her brilliant career, when Rosini knew her among the frequenters of La Fabroni's saloon, her real name was Maddalena Morelli,—and by marriage with a Spaniard in the employment of the government at Naples, Maddalena Fernandez. She was born at Pistoja, of parents in humble circumstances; and was adopted for the sake of her beauty and precocious talents by the Princess Columbrano, who took her to Naples, where she married. Her vivacity, beauty, and talents, especially that for improvisation, made her at once "the rage" Naples.

Her renown rapidly spread throughout Italy; and we find her visiting Bologna, Modena, Parma, and Venice,—and everywhere reaping fresh laurels and praises from princes and potentates of all sorts. Of the worthy Signor Fernandez we hear nothing what ever the while. It is to be supposed that, like a good bird, he stayed at home to keep the nest warm. In 1765, his gifted spouse went to Inspruck, at the invitation of Maria Theresa, "perfare le nozze di Maria Luigia di Borbone" with Pietro Leopoldo. On her return from Germany loaded with honours and presents of all sorts, she was made "reale poetessa" (a *royal i. e.* not a *real* poetess, gentle reader,) with a pension from the Grand Duke of Tuscany. In 1775, we find her once more at Rome,—where she became at once the passion of the "Arcadi." These gentle shepherds named her one of their "pastorelle," and gave her the Arcadian name of Corilla Olympica,— by which she was ever after known. "This honour," says the historian, "she merited by two *accademie*, in which she treated twelve subjects in various ancient metres with exquisite poetical beauty profound learning and such rapidity that Nardini, the professor, who accompanied her on the violin, was not able to keep up with her." In the following year she was crowned at the Capitol, on the 31st of August, 1776, after a fresh exhibition of improvisation, "*su temi filosofici e teologici*," [on philosophical and theological themes.] This was the culminating point of her glory. Cardinals, princes, and prelates vied in feting her; poets from all parts of Italy poured in their tribute of incense. But in the midst of all this glory, as is usually the case, it began to appear to some that the Roman world were disproportionately lavish of applause to a lady who had, after all, but made some tolerably melodious verses; such a hundreds of others could make in any desired, or rather undesired, quantity. This tone, one taken, the revulsion is generally violent. The ridicule of the thing was felt—and poor Corilla (tell it not in Arcady) was laughed at. Old Pasquin took up the cudgels, lampoons rained fast and thick, and Corilla left Rome,—in no want, however, of an honoured asylum. For Paul the First, and Catherine the Second, of Russia, invited and pensioned her. Joseph the Second, of Austria, invited her to his capital. But she preferred Florence; where she seems to have passed the remainder of her life, admired, honoured, and beloved, in the enjoyment of æsthetic *eau sucree* [an Italian Contessa would in those days as soon have thought of giving her guests rhubarb as tea,] and in the courteous interchange of those Arcadian laudations and literary insipidities which were so much then in vogue."

Gleanings from Foreign Publications.

"It is reported," says the *Nenagh Guardian*, "that Government have given permission to Mrs. Mitchell and her family to proceed to Bermuda."

M. Theirs has announced the publication of a work on property, written in furtherance of the measures adopted by the Academy of Moral and Political Science, at the suggestion of General Cavaignac, to counteract the doctrines of Communism.

Mr. T. J. Ritson, says in the *Lancet*:—"The almost total exemption of porters and labourers engaged in discharging and storing the cargoes of vessels laden with charcoal at Malta from attacks of cholera was particularly observed; and the same fact was noticed at all the other large ports of the Mediterranean."

How to Educate Children.—I was once present when an old mother, who had brought up a large family of children with eminent success, was asked by a young one what she would recommend in the case of some children who were too anxiously educated: and her reply was—"I think, my dear, a little wholesome neglect."

The Vienna correspondent of the *Daily News* says: "Ronge is preaching his new doctrines here with unabated zeal, and no slight success, his auditors in the Odeon being every time he lectures eight or nine thousand strong. He denounces the doctrine of the Trinity, confession, the Pope, the calender of saints, convents and monasteries, celibacy of the clergy and praying in foreign tongues."

In a lecture on phonography, by Mr. Ben. Pitman, at York, he said: "If an intelligent foreigner unacquainted with our spelling, wished to express on paper the sounds we are accustomed to represent by s-o-f-t-l-y, he would be justified in spelling the word in the same manner these sounds were represented in *other* words, in which case this word would singulary, though consistently appear thus—*psoughphephthlleeigh*."

"Let me ask, says a correspondent of the *London Times*, if as there once did exist in Rome, under Heliogabalus, a senate composed of women, at the head of which was Semiariarni, why not have one now? Or is it that the same decree that prohibited women from pleading at the bar should be the consequence—as when Culperina having gained her cause by her eloquence and learning? The noble Pherene, Princess of Rhodes won the prize at the Olympic games, though heavy penalties were its consequence if discovered. Who were employed to deliver the oracles; and further, were there not high priestesses as well as priests? I say women were not excluded from offices in the church (such as it was) in the times of the Greeks and Romans."

True Blue.—Everybody has heard and made use of the phrase "true blue;" but everybody does not know that its first assumption was by the Covenanters in opposition to the scarlet badge of Charles I., and hence it was taken by the troops of Lesley and Montrose, in 1639. The adoption of the colour was one of those religious pedantries in which the Covenanters affected a pharisaical observance of the scriptural letter, and the usages of the Hebrews; and thus, as they named their children Habakuk and Zerubabel, and their chapels Zion and Ebenezer, they decorated their persons with blue ribbons, because the following sumptuary precept was given in the law of Moses—"Speak to the children of Israel, and tell them to make to themselves fringes on the borders of their garments, putting in them *ribbons of blue*." Num xv., 38.

How singular it is that dealers in corn should rarely by any chance, have a grain of truth in what they utter. What is there about the staple comodities of existence that causes those who trade in them to eschew the truth as we suppose they would the devil? Is it necessary to the profit of these men that bountiful heaven should be libelled—foully lied against? We cannot ourselves answer these questions; but of this we are sure, that had the old custom of awarding a whetstone to the greatest liar not passed away, the honour of possessing it each season must have awaited our provision speculators—*London Satyrist.*

Steel Pens.—Who does not remember the time when a steel pen cost as much as a dozen quills? Who is ignorant of the marvellous reduction that has taken place in the market value of these tiny bits of steel? Sixpence a piece, six pence a dozen, sixpence a gross—thus have they come down in value. All this could not have been done but for the application of machinery. Men's hands, employed in cutting and pressing and shaping the pens, would never have permitted this cheapening to have gone to such an extent. And yet there are actually more men employed in the manufacture than when machinery was less used. The machinery in fact, has created a demand, which requires large numbers both of machines and of men to supply. Some of the steel-pen manufactories of Birmingham are very large establishments, containing ranges of highly finished machines, and giving employment to large numbers of workmen. One of these manufacturers (Gillot), in his advertisements, states his yearly produce at millions of dozens, and there is no reason to doubt that it does not reach that extraordinary pitch.—*The Land we Live in.*

The Price of Blood.—A British manufacturer being recently waited on by one who takes a warm interest in the free-labour movement, candidly replied, "How can I take part with you in your enterprise? The goods I manufacture are bartered for slaves!" Seeing an expression of incredulity in the countenance of his visitor, he led the way to a large ware-room, filled with pile upon pile of cotton fabrics, and said, "See here! all these are manufactured for the purchase of slaves!" We had thought until we heard this fact (which comes to us on the best authority), that our manufacturers were none of them directly implicated in the slave trade. But our informant has since been assured that the candid manufacturer does not stand alone.—*Gateshead Observer.*

Slave Dealing.—Calculating on Mortality.—Mr. Joseph Sturge has issued a circular urging all who hate Slavery or the slave trade to use only free grown sugar. In the circular are extracts from the evidence given before the House of Commons on the subject. We extract that of Captain Wyvill, R.N.: "I suppose under favourable circumstances, the loss by death must be considerable in the voyage from the eastern coast of Africa to the Brazils? I should think one third; they generally think so because they take one third more than they are allowed by their rules, so that they may have the full quantity to land in the Brazils. For instance, if by their tonnage they are allowed to take 400 on board, they will take in 550, so as to have as nearly as possible the 400 that they are allowed to carry.

The Last Words of John Hampden.—Being well nigh spent, and labouring for breath, he uttered this prayer. "Oh Lord God of Hosts, erect in thy m